The Priest

Edited By Priests For Priests

March, 1957

rente Calamo 163

Latest Budget 181

eening Boys For
ne Minor Seminary 185

ew Practical Tips
n Preaching 191

Mary's College,
scott 195

at Can I Do For
ou, Father?' 201

ting A Youth
lub 203

y All The Tears?' 209

gorian Devotion To
ne Poor Souls 212

e and Cult 215

k Reviews 220

respondence 235

Stations in Jerusalem

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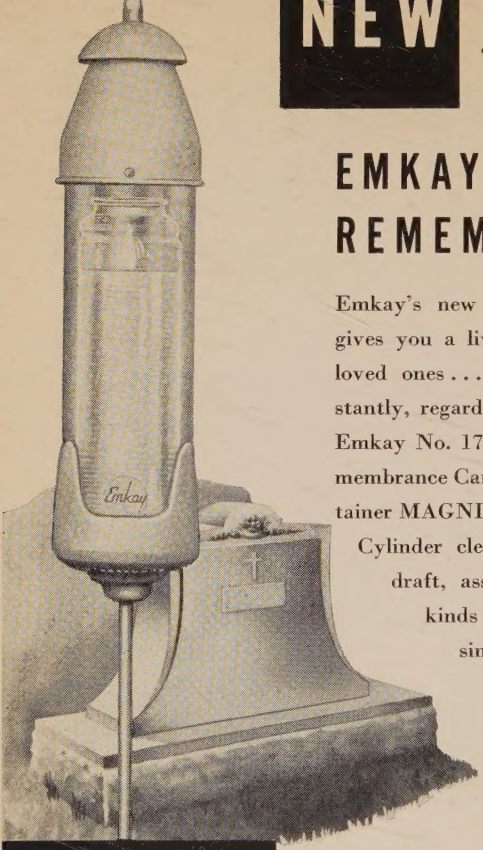

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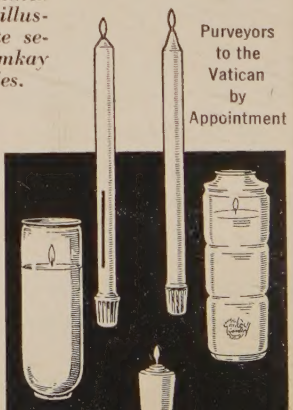

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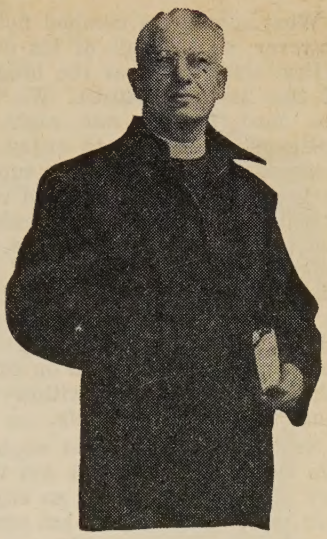
Bishop Armstrong, R.I.P.

QUITE by chance we have received several reports about the funeral of the late Bishop Armstrong of Sacramento. They converge to establish at least one fact; that he was one of the most beloved figures in all the state. His cathedral was packed, the sidewalks and streets were lined with Catholics, Protestants, Jews and just plain non-denominational admirers of His Excellency.

One of the priests of the diocese noted that people thronged the church all during the preceding night. He himself saw hundreds there at four a. m.

The Bishop had the "common touch." Hearty, genial, a wit, and an easy talker interested in whatever interested his associate of the moment, he never failed to generate a warm response.

Pastor of St. Paul's in Yakima, Washington, for years before the valley ever even dreamed of its phenomenal growth and its erection as a diocese in 1951, Bishop Armstrong never lost the touch of the small-town Shepherd of the Flock. A man was just a fellowman to him, be he governor, dirt farmer, fruit picker, banker or sexton. Hence the appeal to every class.



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What sometimes escaped notice, however, as a result of his evangelical simplicity was the breadth of the Bishop's culture. We had the good fortune one night in Baltimore years ago to enjoy his company at an informal supper party where the conversation comprised, as it will, "ships and shoes and sealing wax and cabbages and kings." The Bishop had just finished reading a new book on Bobby Burns, as we recall. While giving us the gist of it with gusto, he appeared to be posted on every other topic that fell within the range of our random talk.

Next day at his request we took him through the Walters Art Gallery. This was obviously an enjoyable experience for him, but equally enjoyable for us if for no other reason than that of hearing his great booming voice echoing down the corridors of those usually silent and sacrosanct precincts.

There are dozens of delightful stories about His Excellency which will linger on (some of them he used to tell on himself) but most of all will the memory of the man himself endure for what he was to his flock, parochial or episcopal.

Off The Cuff

JUST as the February issue went to press we learned the good news that our "Code and Cult" man, Father Marbach, had been appointed Chancellor of the Military Ordinariate in New York by Cardinal Spellman.

Father Marbach will continue with us until we can find someone to take his place — that is, if

THE PRIEST MARCH, 1957 VOL. 13, NO. 3

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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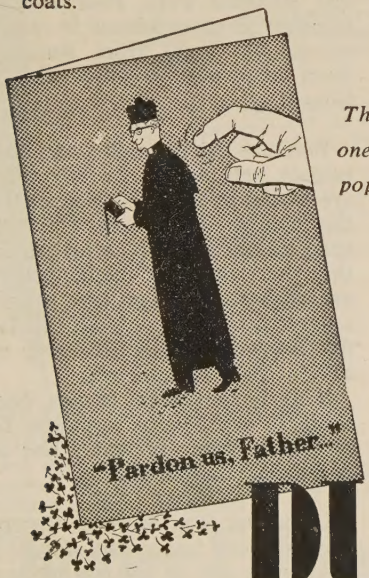

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The Angels and Their Mission

By Jean Danielou—Translated by David Heimann. From his intimate acquaintance with the fathers, the author draws a sharp sketch of angelology as it was conceived in the early days of the Church. This book on the angels is indeed worthy of Danielou's reputation as a thinker and a writer. **$2.75**

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we can't persuade him to remain with us indefinitely. In any event, however, he has agreed to remain as "counsel" so that we may call on him at times for friendly help.

Our prayers and good wishes go with him on his promotion. He has just completed ten years at the Ordinariate.

* * *

According to *Osservatore Romano* of December 19: "Cardinal Pizzardo, Prefect of the Sacred Congregation of Universities and Studies, has nominated Msgr. R. A. Knox to be a member of the Pontifical Roman Academy of Theology, founded in 1718 by Pope Clement XI, and recently revived by His Holiness Pope Pius XII. The number of academicans is restricted to 40 — 20 from Rome, 10 from Italy, and 10 from other nations."

* * *

Bonanza Airlines is now giving priests half-fare rates. All tickets are being sold at 50 per cent of the published one-way fare on a space-available basis, which means that there must be available a seat not occupied at departure time by a passenger who has paid full fare. At this writing, the plan was still subject to CAP approval.

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* * *

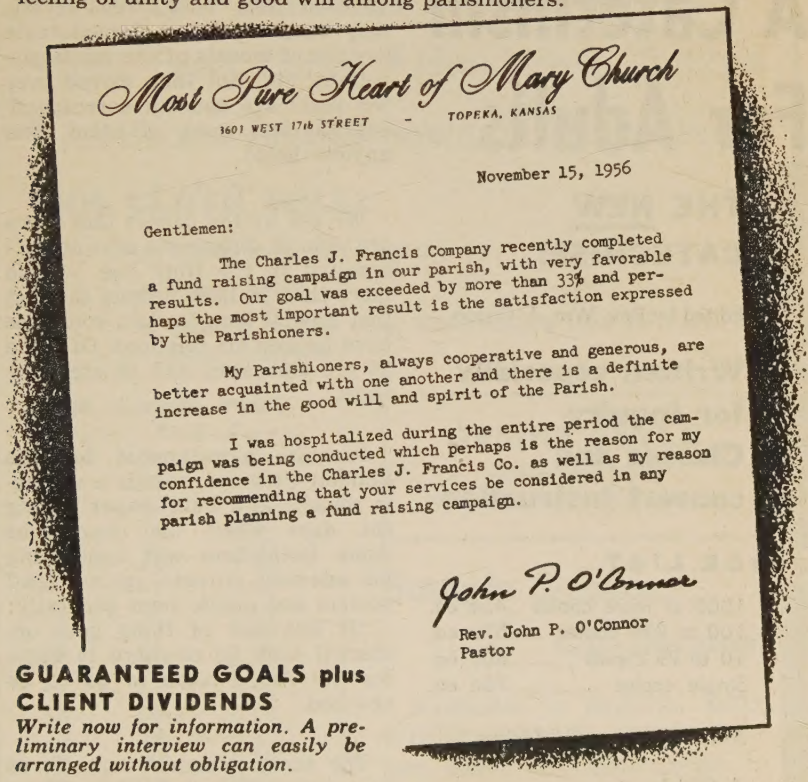
In noting OUR SUNDAY VISITOR'S benefactions lately, we forgot to mention a gift of $10,000 made by the corporation to the Catholic University last September. OSV is, of course, a non-profit concern.

* * *

We note that the Holy Father

Enthusiastic Kansas Parish Exceeds Goal by $59,000!

With the pastor hospitalized, the Charles J. Francis Company took complete charge in the fund-raising campaign for The Most Pure Heart of Mary Church in Topeka, Kansas. The result of this enthusiastic campaign was $59,000 over the goal of $150,000, and an increased feeling of unity and good will among parishioners.



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* * *

A correspondent asks if anyone knows the present location of the Fred Koch Co. Formerly located in West New York, New Jersey, they stocked almost innumerable designs of medals of the saints, devotions, etc. But they moved over ten years ago and our correspondent has lost track of them. Can anyone help?

* * *

We see by the papers that there are now 42 diplomatic missions accredited to the Holy See — five more than in 1939, despite the fact that several Iron Curtain countries have broken off relations. Of these 26 are embassies and 16 are legations.

* * *

Pasquin, a columnist for the London Universe, recalls a sardonic remark in a Paris paper during the days when the courageous Abbe Bethlehem was conducting his one-man crusade against lewd posters and public smut generally: "If this sort of thing goes on, there'll soon be nowhere in Paris for the Anglo-Saxon to go to be shocked."

* * *

The same columnist reminds us how interesting it is that Henry VIII, "who pretended to set such store on the Open Bible, was presently driven by the extravagance of the sects into prohibiting the study of his English version of the Scriptures by anyone less learned than a graduate of a university."

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Inter Nos

THIS is part of the contents of our mail bag, that part which doesn't very well fit into the Correspondence Section.

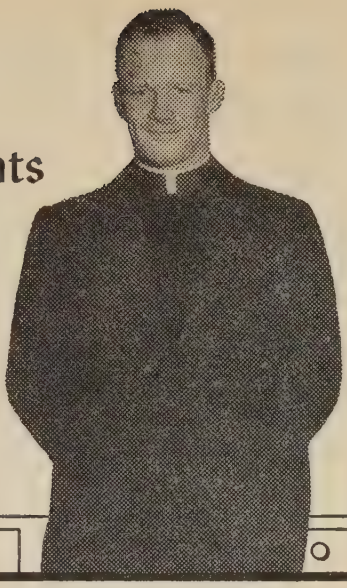
We had an informative little Christmas letter recently from Hilda Graef, for one thing. She tells us that she is busily engaged on her next book, a treatise on Christian spirituality. Her biography of Edith Stein has been very well received and she has since published selected translations from the works of this same heroic martyr-nun. Newman is the publisher in this country.

It is really rather unfortunate that her name has been so intimately associated with her candid examination of the Therese Neumann case, for she is an accomplished linguist and Greek scholar as well as a clear-eyed analyst of controversial psychological phenomena. The Neumann case is by no means settled, you might be interested to know. A new book has just appeared in Holland which almost ferociously attacks both Hilda Graef and Father Siwek — both of whom have appeared in our pages.

We are pleased to announce that Father Trese promises us another manuscript for THE PRIEST. Just how soon he will be able to get to it neither he nor we know presently. He has a great many commitments on hand. Congratulations to Father Trese are now in order. He has just finished a dissertion for an Ed.D. at Wayne University.

The recent excellent article by Father Fitzsimmons, we should add somewhere, was obtained through the courtesy of the editor of *Blackfriars*, to which we here at

for the
Priest who wants
the Best...



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St. Edward's Seminary subscribe. We got the idea of asking Father Fitzsimmons to provide this article on priest-workers after having read something on the same subject in the well-known publication of the English Dominicans. Its editor was kind enough to put us in touch with our man.

And while we are making acknowledgments, we must not forget Canon Smith who did us a similar service in the case of the manuscript covering the Liturgical Conference at Assisi — by Father O'Connell. Canon Smith, as you know, is the editor of *The Clergy Review* and of the superlative volumes known as *The Teaching of the Catholic Church.*

One last remark. One of our "faithful readers" tells us that he took the trouble to write a letter to *Life* Magazine, pointing out to them that though they had fallen pretty hard for the now-exposed best-seller, *The Outsider,* THE PRIEST with the aid of a little elementary philosophy and theology had seen through it immediately. Actually he was a little more complimentary about the article than we have been; but we are a little more truthful. The point is he heard nothing more from *Life.* And he adds that he has written to both *Life* and *Time* more than once in the past only to get a polite and evasive reply, but no action. So don't be too much impressed by letters that appear in their Correspondence section. They have been carefully selected to serve *Time* and *Life.*

Official Lies

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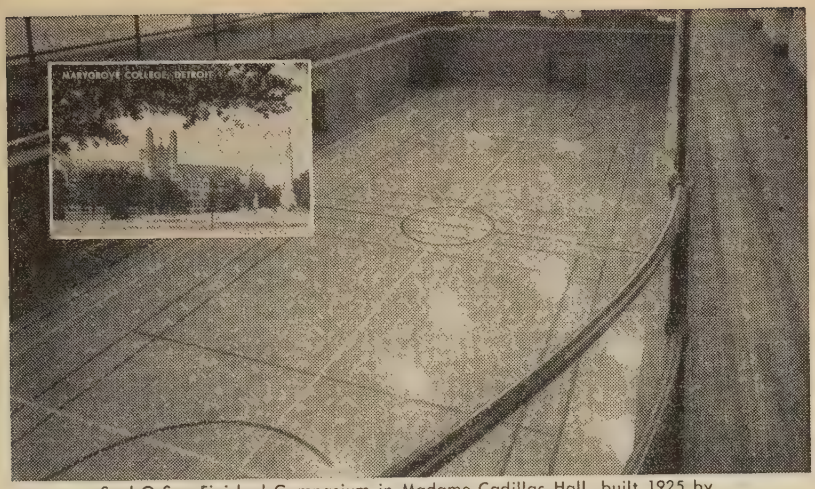
Sir Winston's *History of the English-Speaking Peoples.* There were so many, many places where the reader with even only casual information could poke his finger right through the author's distortions. More than once we thought of following up the series in OUR SUNDAY VISITOR, but OSV goes to press so early and we kept thinking that the subject would be covered by the diocesan press or by NC-News. NC-News did in fact issue an article or two, but these were very weak in our opinion. They discussed attitudes rather than facts and let Sir Winston off entirely too lightly.

It is just such triumphs of propaganda that perpetuate the official lies and make it so difficult for the Church to make headway in the British Empire and to some extent over here. Bluff King Hal throwing out the avaricious Italians and making the lazy monks get to work — that was the English Reformation. Bloody Mary tried to stifle liberty of conscience, while her half-sister, Good Queen Bess, "Glorious Oriana" — it is true that she had to despatch a few members of the Italian Mission, but these were sneaky liars known as Jesuits, plotting against the crown. And so forth. Sir Winston repeated it all in his organ-like prose, and there were precious few Catholics who protested.

To single out only one detail for example — his shabby treatment of Mary Queen of Scots:

The fact is that Elizabeth had been born as the result of a crime and a scandal that shocked the whole of Europe. She could not be unaware that Mary Stuart had the



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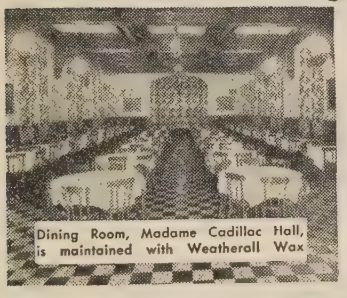

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right to the crown which she had usurped, nor could she have forgotten that she had been declared illegitimate by Parliament. She saw that her throne endured only through heresy. And certainly she could not deny that the Queen of Scots was unquestionably the heir-presumptive to the throne. Hence, she had to be done in with the Babington Plot as a pretext.

But the royal sentence stated that Mary's continued existence was a danger "as well for the cause of the Gospel and the true religion of Christ as for the peace of the realm. And the Earl of Kent told her: "Madam, your life would be the death of our religion, your death will be its life."

Final Martyrdom

Sir Winston makes a comedy of her execution. But a contemporary reports that "The most dramatic moment of the great tragedy took place. The Queen knelt at her prie-dieu and withdrew a Sacred Host from the gold pyx worn round her neck. Foreseeing her end, Pope (St.) Pius V had granted the Queen of Scots a unique privilege. She was permitted to give herself Holy Communion at the last moment of her life. This she now did with humility and radiant devotion. After some moments of intense recollection she rose, strengthened, to face the ordeal of a cruel death and final humiliation."

Instead of letting her see her own chaplain, they sent the Protestant Dean of Peterborough to attend her; but "Trouble me not,

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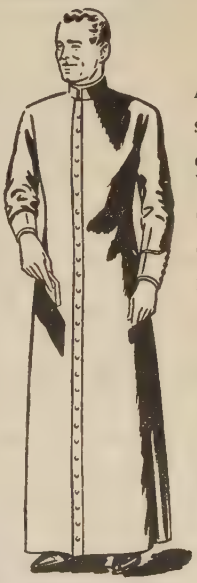

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Mr. Dean," she told him. "I am settled and persuaded in the Catholic Faith and minded to spill my blood in defense of it." Then she drowned out his prayers with a nice clear recitation of the Penitential Psalms — in Latin.

"A hush was over the crowd as the once anointed sovereign of another nation knelt at the block murmuring *In manus tuas, Domine, commendo spiritum meum.* The nervous executioner misjudged his blow, again and yet again. The Queen of Scots' end was hideously painful . . . "

After the murder, Elizabeth had the cheek to put on a state funeral for her victim, at which the Bishop of Lincoln quoted Luther to the effect that "Many a one liveth a Papist and dieth a Protestant." But at the Requiem in Notre Dame (she was the widow of the French king), the Archbishop declared:

"She was accused of being a Catholic. O happy crime! O welcome accusation!"

All these facts can be found in *The Martyrdom of Mary Queen of Scots,* by Kieran Mulvey, O.P.

At the time, everyone in England knew why Mary had been murdered. Her executioners were careful to dispose of anything spattered with her blood. They did not want a cultus to develop.

Then the propagandists set to work, and the lie was continued to our own day, culminating in this most recent work by Sir Winston Churchill. But we Catholics can take to heart the words of an

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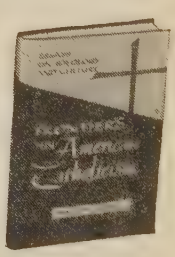

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18th century apologist, still true in 1957:

"Some Catholics, ignorant or unworthy, refusing to take the trouble to read or examine the facts, have believed and given credit to all the defamatory libels sown against this queen; like someone who would believe the history of Jesus Christ compiled from the reports of the Scribes and Pharisees."

Some Episcopalian Statistics

WE thought these statistics might be of interest to our readers. In part, they rather surprised us—particularly the, to us, high number of clergymen in the Episcopalian Church in the United States.

St. Philip's Church in Harlem has taken over undisputed lead as the nation's largest Protestant Episcopal Church.

Statistics made available yesterday put the Harlem church ahead of historic Trinity at Broadway and Wall Street by the slim margin of seven communicant members. The figures appear in the 1957 Episcopal Church Annual.

Since 1952, the Harlem church has led all congregations that worship under one roof.

St. Philip's, 213 West 134th Street, is a predominantly Negro church with a handful of white communicants.

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Continued on page 234

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The Priest

THE PRIEST MARCH, 1957 VOL. 13, NO. 3

Editorial Comment

The Latest Budget

THE language of politics often enough is not a means of communication but the articulation of some strange emotion that from time to time seizes on the practitioners of this difficult art only to sweep them away from reality and out of the present world. The politician, it seems to us, is too glibly and unfairly dismissed as a liar. When deluded or deluding, he is quite possibly the victim of his own self-induced pathological state.

They say that in ancient times goats feeding on Mount Parnassus were thrown into convulsions when they sniffed the peculiar vapors that seeped from out a certain rocky cave. A goat herder, too, once chanced to inhale these toxic airs, began to babble and rave, and was reputed by the awe-inspired natives to be the vocal instrument of some god. In time a priestess was appointed to breathe in the divine afflatus (Bullfinch tells us), babbled in turn and was interpreted to the public by the servants of Apollo, the presiding deity. Thus the Delphic Oracle arose. Bullfinch goes no further and we are left to our own devise in assuming that the phenomenon, or something basically similar, has been repeated over and over again in the history of politics.

When in 1932 the Democratic Party advocated "an immediate and drastic reduction of governmental expenditures by abolishing useless commissions and offices, consolidating departments and bureaus and eliminating extravagance, to accomplish a saving of not less than 25% in the cost of the Federal government" one need not at all rush in to impugn the good faith of those who drew up the platform which included this plank.

Nor is it to be automatically concluded that Mr. Roosevelt had his tongue in his cheek when he uttered his solemn pledge July 2, 1932, "As an immediate program of action we must abolish useless offices. We must eliminate actual prefunctions of government—functions, in fact, that are not definitely essential to the continuance of government. We must merge, we must consolidate subdivisions of government, and like the private citizen, give up luxuries which we can no longer afford." This is simply the way Apollo affects his devotees.

Such possibly irreverent reflections rose to the surface once more when we turned our attention to some more modern political phenomena, in particular the President's budget for 1957-1958.

It is not hard to recall the initial political program of President Eisenhower as announced only four years ago, the determination to repress excessive spending as he succeeded a government which had cost us $74.3 billion that very year, the expressed pledge to take the government out of the multitudinous affairs of the ordinary man as far as prudently possible, the proffered hope of some relief from interference and high taxation.

A Collective Fault

Nor are we about to make the president the scapegoat for failings which should be laid at the door of most of us. It is significant that Secretary of the Treasury George Humphrey, who doesn't like the budget any more than we do, did not lay the blame on any individual. He pointed out that the fault is a collective one: the Executive, the Congress, the public with its limitless demands. We are paying the debts of two World Wars and picking up the tab for the orgy of spending that went on in the 30's and 40's. We are paying, too, and will continue to pay, for a change in the thinking habits of the American people.

Nevertheless it is at least equally significant that the present budget is altogether enormous, if not monstrous. We will now have to pay more taxes than were ever exacted from us before in times of peace or war, thirteen times what we paid for government some fifteen years ago, twice what we were paying in 1950, when President Truman was the object of censure by leading Republicans.

Actually the budget does not give us a perfectly accurate picture of what modern mammoth government really costs. A full account of the estimated income and outgo in fiscal 1958, would show receipts of $99 billion (instead of the $73.6 billion collected in taxes) and expenditures of $96 billion (instead of $71.8 billion). Programs not included in the budget constitute the difference.

Social Security is provided for through specific taxes rather than general revenues, as is the new highway program—consequently these do not appear. Gross expenditures on the farm program will come to more than $8 billion, not the $5 billion you read about in the budget. So it goes.

It will be alarming to some of us to observe that much of the increase between 1955 and 1958 will come under the general heading of welfare. Both parties are inclined to expand rather than contract that particular figure. Hence it is that economy is not so often stressed in recent speeches of Mr. Eisenhower, though he continues to promise the advancement of "the everyday well-being of our people by helping to improve their economic opportunities, helping to provide safeguards against economic and physical hazards, and helping to build needed public assets." Domestic welfare services actually constitute the bulk of the $12 billion increase in the latest budget over the now-forgotten $60 billion target of the recent past while the cost of waging the cold war remains $5 billion below what it was in 1953.

In all this area any politician is conscious of the increasing pressure of public opinion. A politician who does not get votes is a politician out of office, the worst possible situation in which a politician can find himself. It is humanly quite understandable that the party in power to continue in power must represent itself as "liberal," which is to say "generous" in the disbursement of public moneys. It would not be difficult in this way to explain contemporary emphasis on such programs as school construction, medical care, aid for small business, farmers, and so-called distressed areas. Something for everybody.

Increasing Spending

This drift in national thinking which, after all, is not altogether a phenomenon of our generation, partially explains the pattern of increasing spending which has been going on since the very beginning of the Republic. World War I saw the first billion-dollar budget while the simple citizen gasped with astonishment at this tremendous figure. The lowest federal outlays after the World War II budget of $98.4 billion were $33 billion in 1948, and no one seemed to give it a second thought. The latest budget we are inclined to believe will not cause what we might call public comment, discontent, or so much as a mild disturbance.

A few voices, however, have been raised in dissent, interestingly enough by politicians on both sides. We ourselves were impressed with the reflections of Senator Byrd, Democrat of Virginia, and Representative Taber, senior Republican mem-

ber of the House Appropriations Committee. The latter called on the Committee to cut the budget "in some spots," a mild reproof but better than nothing. The former made the wise observation: "In times of peace and prosperity, a sound budget requires elimination of nonessential expenditures to the extent that debt and taxes can be reduced."

It is true that the ordinary citizen is hardly in a position to pass judgment on the tangled question of just how much to spend upon defense, but his ordinary prudence suggests some caution in the realm of domestic affairs. Our local communities are building bigger and bigger schools. Surely this is not the time for an item of $185 million in the budget just to start a four-year program of government aid to school construction. The quantity and quality of medical care, particularly in view of a broadening base in private insurance plans, were never higher. Medical research, too, is currently a thing to marvel at. But the government wants to spend more on all this. There are empty beds in veterans' hospitals while the government proposes to build more veterans' hospitals. Since there is a lot of talk about combating juvenile delinquency, the government stands ready to intrude itself into this local and domestic issue. There are subsidies for this and subsidies for that. Of course it will cost each man, woman, and child in the country an average of $416 apiece for the next year. This is the factor you seldom hear of. We are still getting nothing for nothing.

Whether or not Congress will let the budget get by substantially, we have no way of knowing. We write this well in advance of publication, but we are loathe to think that anyone will vote Santa Claus out of existence.

Anyway, as things now stand, the business system of the United States, as George Shea remarked in the *Wall Street Journal,* is in imminent danger of becoming "only about three-fourths free-enterprise and about one-fourth socialistic—or communistic, if you will." He continues, "the two terms are used synonymously by Communists, although Socialists in free-enterprise countries argue there is a difference."

It would indeed be wise to heed the warning of the administration's own Secretary of the Treasury: "There are a lot of places in this budget that can be cut." He continued, if the "terrific" tax burden cannot be lightened, "I will predict that you will have a depression that will curl your hair, because we are taking too much money out of this economy that we need to make the jobs that you have to have as time goes on."—G. J.G.

Screening Boys For The Minor Seminary

J. Cyril Dukehart, S.S.

Are your boys persevering?

IN these critical times of growth and expansion in every diocese in the United States, the scarcity of priests, both as to quality and quantity, is a matter of deep concern to our Bishops. Naturally they must look to their parish priests to ferret out true vocations to the priesthood and religious life if the spiritual, social and educational needs of our people are to be met. In this essential need, as in every other, the parish priest is the key to the solution of the personnel problem in every diocese. The priests' burden in this matter is shared by the minor and major seminaries to which candidates are sent for training. However, when a pastor sends a goodly number of boys to the minor seminary and then, through the years, sees this number shrink to a paltry few, he is likely to eye the seminary with suspicion, questioning whether the intellectual standards are too high, whether the discipline is too severe, or whether the spiritual life is too much stressed to allow for the number of priests needed in his diocese. On the other hand, the seminary staff working with an entering class suspects sometimes that the standards of selection are low indeed and longs for more understanding and sympathy on the part of the priests toward the policies of the seminary, stemming, as they do, from Councils, Canon Law, instructions from the Sacred Congregation of Seminaries and Universities and from the Holy Father himself.

Father Dukehart is president of St. Charles' College, Catonsville, Maryland.

Intellectual Qualities

We in the minor seminary can get the impression at times that those responsible for sending us candidates labor under the notion that a preparatory seminary is for every boy who says that he wants to be a priest, regardless of the other signs of a true vocation that must, of necessity, go along with the right intention and desire — such as sufficient intellectual ability and normal interest in study, moral and physical qualifications, and family background. We rather think of the preparatory seminary as an opportunity for the very best training for the priesthood, provided at great

sacrifice of time, money and personnel, for boys who show very positive signs of a priestly vocation.

I stress here the word *positive*. I think the word has not always been understood sufficiently by priests, nuns and others who have to do with fostering vocations. Does a boy of just average ability who does only average work in school show a *positive* sign that he has the intellectual qualifications which constitute one of the signs of a vocation? By its very nature, the high-school department of a minor seminary is college preparatory. It is taken for granted that one who studies for the priesthood must complete a difficult college course and then follow courses in theology. I think it is safe to say that boys who are not in the upper third of their class will find the program of studies in a minor seminary too difficult. A questionnaire returned recently from 93 minor seminaries is pertinent here. In answer to the question "What do you think are the main causes of boys discontinuing? Please list in order of importance": 40 seminaries listed high among the most important reasons — *lack of mental ability*. My own experience agrees with these 40. Last year, for example, from September, 1955 to September, 1956, we lost 91 students out of a total enrollment of 426. Of this number, it is clear that 41 (or 45 per cent) were very poor in studies.

The I.Q. Test?

A question arises here about the validity of I.Q. tests for screening candidates. They have some value. Those who score above 110 are certainly above average in native intelligence, but there are some who score below that mark who can do good work. They are gifted with good judgment, good study habits, good intellectual training, and, above all, interest in study. These boys are likely to succeed where the high I.Q. student who lacks interest, has not been well trained, or is lazy will fail.

Therefore, I think it is wrong to judge the capability of a student on I.Q. testing alone. In Baltimore, the Faculty of St. Charles does the investigation of candidates. We give an achievement test in English and Arithmetic and also give the Otis Self-Administering I.Q. Test as our entrance examination. Then we visit the schools and ask to see the boy's complete record, noting particularly if he ranks in the upper third of his class. We ask his teacher if he is lazy, if he works reasonably well, if he is interested in study, if she thinks he will have trouble with languages, mathematics and other basic subjects.

With these four factors: the I.Q. Test, the achievement test, the rank in class, and the teach-

er appreciation, we make a judgment as to the boy's chance of success in his studies in the preparatory seminary. If we judge that his chances are not good, we recommend that he go to a good Catholic high school to see how he will do. We trust that someone will watch his progress in high school. If he does well, we will give him a chance. Such screening, we think, is due in all fairness not only to the Bishop and the family, but particularly to the boy himself. It does not seem fair to let him try a course of study that will prove too much for him. We feel that pastors could do a lot of this screening in consultation with the boys' teachers.

Hence, taking the intellectual requirements of the minor seminary as they are, the obligation we have to the boy himself and to his family to save him from a mistake, the ever-mounting expense of minor seminary training (well in excess of $1,000 per student per year) and the large percentage of boys who leave or are dropped because of poor intellectual capabilities, it seems wise to work out a careful screening program from the intellectual point of view alone.

Moral Qualities

In regard to the moral qualities required in a candidate for the minor seminary, we have a very difficult task. There are no valid measurement tests to gauge a boy's generosity, obedience, steadiness, purity, lack of worldliness, and love for God. These traits must all be measured by observation, and this calls for perception and good judgment. Who is going to say whether or not a boy has these necessary qualities sufficiently developed to warrant entrance into a preparatory seminary? Obviously, the pastor and his assistants must pass judgment. Often this judgment will be based only on the observation made on the candidate's conduct as an altar boy.

At the altar, a boy is likely to be on his best behavior. It is quite possible that a boy's intention in serving Mass and doing things well about the altar may spring from mere vanity or sentimental religious feeling rather than from deep religious motives. Unless the priests' judgment of the boy is based on their observation of how he conducts himself in school, at home, and among his playmates, it is likely to be of little value, because it is not based on sufficient evidence.

The next source of information regarding character will be the boy's teachers. They are often in a better position than the priests to judge, because they have the advantage of observing the boy during many hours every day in the classroom and on the playfield. After many years of interviewing priests and sisters about pros-

pective candidates, I have found that sisters often give the best appreciation of a boy's character. I would make only one comment here. Too often nuns have a mistaken notion of what constitutes a vocation. Too many think that if a boy says he wants to be a priest, he is likely to have a vocation and that the grace of God and the seminary will take care of supplying all the other necessary qualifications. It seems to me that pastors should see to it that the nuns, on whom they must lean very heavily in the work of fostering vocations, are carefully instructed in the theology of vocations.

The 'Screwballs'

In every seminary, there is always a group whom the students are pleased to dub with the unflattering appellation of "screwballs." Among these will be boys who are a-social, girlish, hard to get along with. We seminary rectors wish that pastors would spare us the trouble of getting rid of these boys by eliminating them ahead of time. There will always be a good number of such applicants for the seminary. They have not been socially received by their schoolmates in grade school and they do not look forward happily to the rougher give-and-take of an ordinary high school. They often turn to the religious life as the easiest solution to their problem. Once they get into the seminary it is not easy to be rid of them; and too many, in my opinion, get through to the priesthood.

During a discussion with some of the priests at St. Charles concerning a priest with whom he was having difficulty, Archbishop Curley asked the Fathers what they thought of the fellow when he was a student. When several of the Fathers expressed the opinion that they had considered him "odd," Archbishop Curley made the following poor but pointed pun, "Fathers, please remember that you are here to train priests, not Oddfellows."

Do too many boys come to the minor seminary out of a spirit of adventure? I am afraid so. Usually you will hear such boys make the statement, "I am going to the seminary to see whether I have a vocation or not." There can be little quarrel with such a statement. Certainly the seminary is a crucible in which a vocation is tested. But somehow we should try to discover whether or not a candidate has been thinking seriously of the priesthood for at least a year. If there is a well-founded suspicion that he has been attracted by the glamor that some talks or films have thrown about seminary life and the priesthood, or that he is going along with some of his friends, or that he is being urged unduly by priests, nuns or family, he should be made to wait a year or two. We should try to make

sure, so far as it is humanly possible, that a boy has a genuine desire to become a priest and is motivated by something more than mere emotion.

Family Background

However thorough the investigation of a boy's character may be, it will most likely be of little value except in the light of his family background. A boy whose family background is not what it should be has little chance of persevering, no matter how promising he may look at the age of thirteen or fourteen. I would follow two rules in this respect:

1. No boy should be accepted for the high-school department of a minor seminary who comes from a broken home or from a home where religion is not taken seriously. Many boys from such an environment will appear to be good prospects at the age of thirteen; but, as they grow into adolescence, the careless traits of their parents are more than likely to show up in them, especially instability. It is very seldom that a boy is ordained for the diocesan priesthood who comes from a broken or careless home. It seems best to let these boys complete high school outside to see how their character is going to develop.
2. No boy should be accepted whose parents have to be argued into letting him come to the preparatory seminary. If the parents are in doubt, the boy will be in doubt, too. He may wind up in the seminary; but when he is faced with the first hardships of homesickness, distasteful subjects, an uninspiring teacher, and the give-and-take of community life, he is very likely to decide that even the mild objections of his parents were well-founded, and he will leave the seminary without ever having given his vocation a fair trial. We lose too many good boys simply because their parents do not understand how to deal with their son's vocation.

If a third rule were to be laid down, it should be this, that no candidate, especially one about whom there is some doubt, be recommended for the seminary until the pastor or his assistant visits the home of the prospective candidate. It is not easy to describe in detail what one learns from visiting the home and talking to the parents. But you and I know what very definite and true impressions we get when we meet people in their own homes. At least the visit will be one of the best ways of investigating the family background of a candidate.

This is the fruit of much experience on the part of dozens of professors: the minor seminary is an opportunity for boys who want to be priests — boys who show very positive signs of a vocation to the priesthood — to train thoroughly in the best way possible for the priesthood. It is not a *must* for just ordinary good boys who say they want to be priests. No man has a right to ordination. By the same token, no boy has a right to enter the seminary after the eighth grade or even after high school unless he gives *positive* signs that he will persevere.

Latin: Daily Tongue Of China Academy

MEMBERS of the great Chinese Academy of Science at Peiping have language sensitivities.

They do not wish to be addressed in English, French or Russian — but in Latin, it was reported recently by Prof. Raymond Klibansky, research professor of philosophy at McGill University, who is back from international gatherings in Europe, where he met the president of the Chinese Academy.

Fortunately Prof. Klibansky can meet requirements. He has just published a large volume, entirely in Latin, on the works of Nicholas of Cusa in respect to religious toleration. It required 20 years research and writing effort.

When Professor Klibansky has occasion for official communication to the Chinese Academy, he addresses this body as the "Academia Sinica." Latin, he said, is a language which compliments the scholarship of the person who is receiving the communication.

"It is unfortunate that knowledge of Greek and Latin is declining on this continent. Even such Latin as remains is a kind of 'dog' Latin. Elementary training in this language is not sufficient.

"It must be remembered that Latin is the 'Mother of Languages.' One cannot know one's own language thoroughly without a knowledge of Latin. The fact that Latin is losing ground is a bad thing from a cultural point of view.

"For economy of language it is unsurpassed. In international communications it should not be neglected. It is the symbol of culture and scholarship, and an unsurpassed tool in the understanding of modern languages."— **The Star,** Montreal.

A Few Practical Tips On Preaching

Every week, everywhere

Cyril V. Leech

"FAITH then, cometh by HEARING" is the golden text reminding the priest that his obligation to preach is actually the indispensable avenue of God's grace for most people in obtaining the Faith and strengthening it. The diocesan paper, Catholic magazines, solid and excellent books, the front-door apostolate, personal contact and the priceless impact of good example all play an integral part in leading souls to Christ. But in the parlor and in the pulpit the individual priest has his greatest opportunity to present, by word of mouth, perhaps the most effective hearing Christ will ever gain. The grace of God has brought certain people to church and disposed them to listen; for many of them a particular problem is ripe, the time is now. Hidden in the anonymity of a congregation they will make their own application, seemingly to themselves. Out walks the priest to speak—they wait to hear.

J. F. Powers uses the expression someplace "The tip-of-the-tongue wisdom indigenous to the priesthood." Many a priest has felt far from glib of a Saturday night, standing in his room, thinking "What will I talk about tomorrow?" Many another priest, vested in the sacristy at Mass time, is given the news by a smiling pastor: "Everybody talks at his own Mass today, there won't be someone talking at all the Masses. Just say a few words." "Introibo ad altare"—what'll I say? The obligation to talk is an acceptable and at times an inviting one—but the problem narrows down to one of preparation.

We dismiss entirely the foolish fear on the part of some to express any undue interest in preaching lest they be accused of considering themselves a potential Sheen. Every priest must unashamedly be interested in preaching because it's too important a part of his craft to neglect. He hasn't even time to be nervous about it—thinking only of speaking to these good people before him, *ex imo corde* on a matter of great moment, the care of their own souls. He can afford to be as faceless as a postman delivering an important letter, providing the contents and approach have been carefully prepared.

The following few points are offered as a rather simple blueprint—"Ten Commandments of Good Preaching," followed by "Six Precepts." The reader will be relieved to know that they are by no means the last word on the subject nor "de fide." If

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Father Leech is a priest of San Francisco.

they be granted a personal "proxima" by the priest who preaches — perhaps those saddest of all words will never be spoken "No sermon today, we don't want to keep you."

TEN COMMANDMENTS OF GOOD PREACHING

(1) Every Priest CAN Preach Well — He must be interesting and he must "use what he has." Not everyone will sound like Bishop Fulton Sheen, because not everyone is so gifted. But each priest-preacher is an informed man, a distinct personality and therefore something about each will be appealing. But he must succeed in being interesting and using what he has.

(2) Be Thinking All Week What You Will Say — No one can sit down "cold" on Saturday night after confessions and put down on paper an effective sermon. But if he has been thinking about how he will build it, off and on, since the beginning of the week — it can be done. Scratch paper is one of my biggest items. How about you?

(3) Give An Instruction, Not An Oration — The age of oratory is dead. Let's concentrate on an instruction. The voice of our old seminary prof. comes to me from out the past, as he was heard to caution the near-priest: "M'boy, the age of oratory is over. Just give the people an instruction on Sunday. But make it **a good** one, eh?"

(4) Know The Mentality of Your Listeners — We must know the mentality of the people to whom we preach. This comes from our work in the confessional, parlor, and being privileged to assist in their problems.

(5) Give Them One Solid Thought — One that will be a lift for the week. After a $10,000 education, maybe it's even a case of "restitution" if we don't. Too many use the "Official" letter (from the Diocesan Paper) as manna from heaven, and don't preach. A great expression in some places is: "It's too hot to preach today." But why risk letting some people move to that type of climate permanently?

(6) Concrete Examples and Analogies Are Essential And Are Not Padding — Examples and stories, even personal experiences, if apt, may be the pegs on which to hang your points. And pegs on which you hang things are not superfluous. Keep it brief, though. The talk has to be 10 minutes these days, because of the parishioners' car-parking problem. Cars have to be out of the parking lot in time to let the next Mass group come in.

(7) Don't Memorize Word For Word; Use The "Point System" — Unless you are one of the type of mind who can and must stick to straight

memory, why not try to cast your talk in "bone-outline." Perhaps it will be easier, in that way, to retain the development. When you memorize, it is something like converting to "automatic pilot" on a plane; you may risk blanking out, and it may tend to make you more nervous anyway.

(8) Put Some Feeling Into It — An old French Priest is supposed to have once said: "When you go into the pulpit to preach on Our Lord—*love* Him; if on Heaven—*desire* it; if on Hell—*fear it;* if on sin—*hate* it. Do this, and then you will preach!"

(9) Be Alert For Future Leads — This solves the problem of being interesting, and also solves the recurring problem of "What shall I talk about?" Have an "Idea Mill," a little book, cigar box, manila folder — something into which you gather leads. Sources of supply are books, magazines, and spur-tracks from meditation. Apt personal experiences (naturally ones that do not betray any confidences) are good, and make it down-to-earth. If you're worried about "plagiarism" there is an interesting quotation from the Little Flower, in which she points out that *all good thoughts* "belong to the Holy Spirit anyway, and so it's really His property." We merely speed it along.

(10) It Must Be Planned To DO Something — Every sermon must be planned to do something. Otherwise you will not say anything. As the new curate is supposed to have asked the pastor, after having allowed him to read over the inspired work, "Will it do?" The pastor's reply was: "Do what?" That might seem cruel, but it is still the final yardstick.

I do think that today, since it is liturgically correct, we should avail ourselves of the permission to read the Epistle and Gospel simultaneously with the celebrant, for saving valuable time. Then if there is a "Parish Bulletin" we need only refer briefly to one or two items, and the rest is all devoted to the Word of God. It is a distinct advantage if the system used at your church requires one man, in turn, to talk at all the Masses or at least the main Masses. It's a killer, at times, on the one man, but he prepares and it is worthwhile. Each priest talking at his own Mass usually amounts to "nothing very much, just get by."

Six Precepts of Good Preaching

(1) Speak With Authority — The most convincing and the most helpful speakers are those who speak not arrogantly, but certainly with confidence. Away with the timorous approach that false humility suggests. We have something to say, the right and duty to say it, and experience reassures us that it will be for the good of

souls to say it. The halting, apologetic, milquetoast approach never helped anybody, nor does it make the speaker sound like God's humble servant. If you happen to have a forceful personality you can be a great preacher; if not — you can at least be a good preacher.

(2) In Topic And Presentation Use Change of Pace—This is the most important single element in delivery. Interest is maintained if we don't telegraph our blows. Listeners are entitled to a certain amount of surprise and variety. This is one good reason why "series" of sermons in a parish may fail; tends to kill interest and surprise.

(3) Don't Let Your Conversation Sabotage You — We can't talk fast and carelessly, using a great deal of slang, in our everyday conversation and succeed in being different in the pulpit. If we exercise care in our daily conversation it is great remote preparation for the pulpit.

(4) A Quiet Period Does Something For You — There is a necessity of being recollected for a few minutes before going into the pulpit. This is not just an affectation, it does something for you. Protected from disturbances, different trains of thought, we collect what we will say. It's a matter of mood too.

(5) There Is No Substitute For Good Judgment — This is the one that separates the men from the boys, the old pro from the well-meaning stumbler. This is the hidden element that affects every aspect of the finished product. All of a person's taste and judgment is wrapped up in his exact topic chosen, the precise approach he uses, knowing what to put in and what to leave out — and what never to use. Like the quarterback on the football team, or the concert artist on the stage — the strategy is important, electing a certain procedure.

(6) Speak Slowly, In A Loud And Clear Voice — Most of us do not realize, unless we were in high-school plays, that you must use what will seem all the while to be an *exaggerated* precision. Almost as though it was affected, but not so. Even in the day when the public-address sound-system is commonplace in churches, a real effort must be made to be heard. If for no other reason for the sake of the few hard of hearing, coughing and noises that muffle, the people in the very last row who will continue to sit there.

The preacher's own spiritual life will either add or subtract, naturally. The grouping of the other points might be somewhat arbitrary — but, this do, and those who are struggling to be better will open up their hearts to you in the confessional.

St. Mary's College, Oscott

The oldest English seminary

Mr. Patrick Love

DRIVING to Oscott from Birmingham one night in the middle of the last century a luckless visitor was dragged from his coach on Perry Common and robbed. Today one can do the journey less perilously by bus: a few years ago there was even a bus conductor who used to shout "Seat of Wisdom" as the vehicle approached the Sutton Lodge Gate—to the amazement of many of the stolid folk on the bus. What they thought about the large building standing on the rise well back from the road one can only guess, but, in fact, it is the shrine of much of the Catholic history of the Midlands over the last 150 years.

When the turmoil of the French Revolution at the end of the Eighteenth Century forced the English Catholic refugees to leave the country where they had been sheltered for two and a half centuries, alternative schools and colleges had to be found. At home the Penal Times were drawing to a close (though the fanatical Lord Gordon was able to show that anti-Catholic feeling could still run high) and it was once more possible to open schools here, provided the locality was carefully chosen and the place kept itself to itself. Bishop Challoner had transferred his school from Betley in Staffordshire to Sedgley Park near Wolverhampton in 1763 and now, in 1793, a new school in the midlands was mooted by the Bishop of the District and the leading Catholic laymen. In 1794 the college was formally opened at Oscott, between Sutton Coldfield and West Bromwich. Fr. Andrew Bromwich had worked in this district many years before: he was condemned to death for being a priest at Stafford Assizes in 1679, but was later reprieved and died at Oscott in 1702. The chair he used in his confessional is now in the college museum.

At first the new foundation was not a great success, but in 1806 Bishop Milner took its reorganization into his own hands, adding to the buildings, notably, a chapel of the Sacred Heart. Opened in 1820, this was the first in the country with this dedication. A large window over the sanctuary was in honor of Our Lady, to whom the Bishop dedicated the college on the Feast of the Assumption. The only major seminary in England so dedicated, the college has been St. Mary's College ever since, continuing, too, the custom started by Milner of saying the Rosary after supper walking round the cloisters in groups of two or three. Among the relics in the

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Mr. Love is, of course, a student at Oscott.

college museum may be seen Bishop Milner's pocket Horace and a walking-stick which can be converted into a crozier by being sheathed in cloth of gold and adding a crook of the same material—each, as are many other items in the same place, an eloquent reflection of the man and his times.

The "Oscott Spirit"

In 1835 Dr. Weedall became president. He was responsible for much of the intangible quality we might call the "Oscott spirit" and for the removal of the college to its present site, for the number of students had exceeded the capacity of the original buildings. It is said that he was offered two sites, the first (which might have tempted him on account of its nearness to the city, but, mercifully, did not) was where the Aston Vinegar Co. stands; the second, at Jordan's Grave, a slight hill covering some hundred acres on the edge of Sutton Common.

Here, in 1853, the new buildings were begun, designed by Joseph Potter of Lichfield. Within three years the work was finished: modelled on the facade of Wadham College, Oxford, it was the first Catholic building in England since the Reformation to look like a college. The chapel was consecrated on May 29th. The original design had been modified by Augustus Welby Pugin, a convert and a professor at the college. He had carved the high-altar reredos and had presented the Limoges enamels which front the gradine. Their inscription records that he also gave the six large candle-sticks as the result of a vow made during a storm at sea. The consecration ceremony was the most splendid seen in this country since Elizabeth had come to the throne: six hundred, we are told, crowded into the chapel and the occasion was graced by two Cardinals.

Fees and Curriculum

Dr. Weedall was succeeded in 1840 by Dr. Wiseman, lately rector of the English College in Rome. Oscott — for the name had been transferred with the rest of the effects—soon began to be the center of the Catholic side of the Oxford Movement, the converts tending to settle there for a while to get their bearings, as it were. In November, 1840, on his arrival in England, Fr. Dominic Barberi had been welcomed there and in 1839 another Passionist, Fr. Ignatius Spenser, had stayed there prior to moving to the West Bromwich area where the results of his work were great. Newman, fresh from Littlemore, "at once found himself welcomed and housed" at Oscott, spending much of his time there till he and his community moved in 1846 to the former college buildings at Old Oscott, renaming the district "Maryvale." (The old college is now a Convent of Mercy.)

The fees at Oscott were 55gns ($161.70) a year at this time, or 50gns ($147.00) if the young gentleman was under fifteen. For this pension the usual academic subjects were offered, scarcely different, on paper, from the curriculum of any modern public school, except that Italian was taught, which is not surprising seeing that Wiseman was president and Italian in many ways was the *lingua franca* of the period. It has been said that Oscott was, soon after this time, the finest school in the country. Whether or not this is true, it was certainly catering for the sons of many of the finest families in the Church on both sides of the Irish Sea. In the upper lights of the windows in the front part of the building can be seen their arms; Lynch-Staunton, Mostyn, O'Connor-Dun, Phillips, Vaughan, Howard . . . they are a history lesson in themselves. Past members of the college were distinguished in the Church, in Parliament, in the Services, at the Bar. Later, there were those who made their names in the literary world: George Moore (whose autobiographical volumes betray little love of Oscott), Wilfrid Blunt, "Baron Corvo" and Alfred Austin the Poet Laureate.

Wiseman's reign ended in 1847 and he was marked out to head the hierarchy on its restoration three years later. His address "From out the Flaminian Gate" on that occasion caught the mood of the moment just as surely as did the more famous one delivered in 1852 by Newman from the pulpit high up in the north wall (speaking architecturally) of the Oscott Chapel. "The Second Spring" was preached on the occasion of the first Synod of Westminster, a splendid gathering, of which an unfinished painting hangs in the college. Manning was another future Cardinal present and he had preached, the day before Newman, a sermon which was also very fine but overshadowed by Newman's—a circumstance which would probably have pleased the gentleman who had inserted acid remarks in the "Tablet" not long before, on the subject of Manning's hasty ordination.

Northcote's Administration

Dr. Weedall returned for a second term as president in 1853 and saw the second and third Synods held at Oscott in 1855 and 1859. He is commemorated by the chantry in his name which opens off the chapel, leading into the Northcote Chantry, completed in 1909. The latter, with the Northcote Hall, the main lecture hall of the college and its theater, are memorials to the president who was elected in 1860.

Dr. Northcote was perhaps the greatest of the Oscott presidents (the head of the college has been known as the rector

since 1889 and one who embodied the motto carved over the main door: Religioni ac bonis artibus — well translated by a priest of the diocese a few years ago as: For the Faith and Culture. He had been received into the Church at Oxford in 1846 and as an educationalist was keenly interested in seeing Oscott in the forefront of the larger schools in the country. He raised the standard of studies and did much to make the name of Oscott known outside its own particular sphere; indeed, until 1889 it was affiliated to London University.

But also during Dr. Northcote's presidency there occurred events which were to have far-reaching effects on the college. In 1859 Dr. Newman opened the Oratory School in Edgbaston, an incident which gradually came to affect the numbers at Oscott, as did the outbreak of serious illnesses on two or three occasions during the 'Sixties. A further factor which brought unwelcome publicity to the college was the FitzGerald v. Northcote Trial. The account of this lengthy case leaves us in no doubt that the boy FitzGerald was an unpleasant character, who delighted amongst other things in taunting one of his less wealthy fellows with the fact that his father was a soap-boiler and incited other wealthy lay-students against the poorer church-students. He eventually went so far as to threaten one of the ushers with a pistol and was locked in the paint-room. At law Dr. Northcote was technically in the wrong but was acclaimed as the moral victor of the case by the newspapers of the day, though this did not lessen the damage the action had done.

The Golden Jubilee—1888

With the celebration of the Golden Jubilee of the new college in 1888 the end of a chapter was reached, for the mixed college of theological and lay students which it had always been was closed in July 1889, to re-open in the September as the Birmingham Diocesan Seminary, the Rector being Bishop Ilsley himself.

Throughout the years a steady flow of students for the priesthood had passed to Oscott from other schools and colleges, many from Sedgley Park, continuing from Cotton (as it still does) after the school moved in 1873. Bishop Ullathorne had established a seminary in 1873 at St. Bernard's, Olton, with Dr. Ilsley as its rector, so that when the Benedictine Bishop died on the feast of St. Benedict 1889, at Oscott, it was natural for the seminary rector who succeeded him to think of bringing all his candidates for the priesthood under one roof, especially in view of the decline in numbers at Oscott.

When the college opened in its new role in September 1889

it had 39 theological students. Within a few years the number had risen to 86, a success which was not unnoticed by the Cardinal at Westminster, then Archbishop Vaughan. Realizing the potentialities of the position and buildings at Oscott, he closed his own seminary at Hammersmith in 1897 to send his students to Oscott, which he had decided should be the central seminary for the dioceses of the midlands and south of England. The idea had not been popular with the other Bishops concerned but had been favored in Rome, having, indeed, a worthy precedent at Douay.

A central seminary has many advantages, enabling a first-class staff to be drawn from the various dioceses and breaking down the "diocesan outlook" which is so apt to develop in a seminary catering for the students of one diocese alone. Many of the older priests up and down the country witness to the success of the system and Fr. Philip Hughes speaks of the creation of Oscott as the central seminary as "the greatest thing the Hierarchy has achieved in all these hundred years."

The venture proved a remarkable success, under the rectorship of Msgr. Parkinson, a figure who became a legend even during his lifetime, but the promised center of Catholic thought in this country was not to materialize. In 1903 Cardinal Bourne became Archbishop of Westminster after having founded the Southwark Seminary. In 1909 the central seminary was dissolved and many will agree with the verdict of Fr. Hughes—"after forty years one can safely say a major tragedy." However, students still continued to be sent from other dioceses, as they are today and after World War I it was especially from the North that they came. In its time Oscott has trained priests for all the dioceses of the English Province and many from Scotland, too, housing today over a hundred students.

The Library

Writing in 1910 Msgr. Parkinson gave the number of books in the library as 30,000—a substantial figure, but much increased since then. In 1928 the Bishop Glancey Memorial Library was completed, a handsome building, but totally inadequate to accommodate all the books which overflow into three or four other rooms in the college, the more valuable, especially incunabula and MSS., being in the museum. However, the books and other contents of the college would require space to themselves: we must be content here to mention the Norwich Missal and the Oscott Monstrance as examples, albeit the finest, of the college treasures. The Missal, a particularly fine MS., was used in Norwich Cathedral till there was no longer any need

for a Missal in the building. It now lies open in its case at the beginning of the Canon where one may see how the word *rege* was substituted for *papa* in the *Te Igitur,* to be replaced by *papa* when Mary came to the throne. The double change is at once amusing and poignant.

Looted from Spain, where it was made in 1547, the silver monstrance was bought as a clock-case in London for £700 ($1,960) at the end of the last century and presented to the college. The piece is a lovely example of Gothic work in the form of a spire, standing on a base like that of a chalice, and it is the more remarkable in having as its *motif* the life of Our Lady. Six scenes from her life are depicted in the panels which form the base and, among the several figurines which adorn the spire, hers is set prominently in the center. It is as the Immaculate Conception that she appears, almost exactly as in the many studies of the same theme by Murillo a century later. Since its restoration to its original church is impossible, the monstrance could scarcely be better placed than at Oscott, holding the Host at Solemn Benediction over the heads of the students of St. Mary's, a college which has now trained many generations of priests to work for her Son in her Dowry and will, we pray, continue to do so while the need for them exists.

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Native Religious

In times of persecution the foreign missionaries are attacked first. To preserve the Church, we must have native religious. China must have Chinese bishops, priests, brothers and sisters; Japan must have not American nor French clergy governing the Church, but Japanese; the same is true of every country in the world. At the present time, the number of native religious in missionary lands is as follows:—

84	Native	Bishops
12,635	Native	Priests
4,698	Native	Brothers
37,684	Native	Sisters

You can educate a native priest for $150 a year or $750 for his entire seminary course.

'What Can I Do For You, Father?'

A layman's appreciation of his priest

Anonymous

SO many Catholics would like to address this question to the priests they know. Yet priests must be disappointed and discouraged because they so seldom hear these offers of assistance. There is a reason for this — it is the layman's diffidence, his lack of confidence in his own ability, and his fear that the priest would consider such an offer presumptuous.

The priest, therefore, sees only the seeming indifference and never knows the sincere spirit of helpfulness in the hearts of most of the laity. To us, a priest is someone special, a great spiritual leader who, we know, will never falter. He will be ready with sound advice when our own minds are clouded with doubt. He is the one whom we can trust at all times.

Most of us have a real affection for this man of God, though we rarely show our feeling. We rejoice when honors come his way; we sympathize with him should he know grief; we worry and pray for him when he becomes ill. How proud we are of his courage when he publicly speaks out in defense of Catholic action or against some evil menacing his people.

Practical Catholics never feel that the priest "has an easy life." They know the human loneliness that must sometimes be the lot of a man dedicated to serving God. No one could count the multitude of the priest's duties connected with serving the community and his people. We are aware of his long days of activity that leave him so weary at night and allow him so little time for himself. We are sorry that he is subjected to discourtesy resulting from thoughtlessness, and to criticism, often sharp and usually unfair, that greets his best efforts.

How great is the layman's gratitude toward his confessor — for the patience and understanding shown during those long hours spent in the confessional. We appreciate and admire the capable way in which he manages the finances of his church and cares for its needs. In time of illness it is the priest who brings us real comfort. At all times it is inspiring to see his genuine love for children and his efforts to guard them from every harm. And no one ever tells this spiritual father just how much his blessing means to us on the rare occasions when we dare to ask for it.

Watching the priest quietly fulfilling his purpose in life —

"being all things to all men" — we are filled with a great respect for his unselfish devotion to us, and for his own spirituality. Most Catholics would gladly show their high regard for these fine spiritual leaders in willing service if they could generate enough courage to ring the rectory bell and ask, "What can I do for you, Father?"

He Died For His Priesthood

Born in Norfolk, Venerable Montford Scott arrived on the English Mission from Douai in 1577. We are told that "He was a man of wonderful meekness and of so great abstinence that his diet on common days was bread and water, and but little more on Sundays and holidays."

He was so devoted to prayer that he often spent whole days and nights on his knees, insomuch that they were grown hard by the assiduity of his fervor, as it is related of St. James. He was hanged, drawn, and quartered at Tyburn in the reign of Good Queen Bess on July 1, 1591.

When his body was being quartered after the hanging, one of the bystanders remarked aloud: "I should be glad to see any one of our own ministers with their knees so calloused by constant prayer as we see this man's are." And so great and so general was the veneration acquired by this saintly priest that Topcliffe, the noted persecutor, loudly boasted that Queen and kingdom must be highly obliged to him for having brought to the gallows a priest so devout and mortified.

Father Scott was prosecuted and condemned solely on account of his priestly character. He suffered with admirable constancy, and no less modesty and spiritual joy, to the great edification of the spectators, and the admiration even of the greatest enemies of his faith and profession.

Starting A Youth Club?

David Warham

Here's your blueprint . . .

WHEN the pastor says to his new, young assistant, "Father, I want you to start a youth club," it is no time to discuss the relative merits of YCS, Junior Legion of Mary, or the Sodality. Even if a few months previously the young deacon was very vocally interested in "straight Catholic Action," he now, as a curate, searches desperately for a "how-to-do-it" book on social clubs for teen-agers.

Since there is a singular lack of such a manual on a practical level, the young priest contacts other men who are working with such clubs. The "do-it-yourself" craze is here, and it summarizes the experiences in this field. Each priest has a good idea of what is wanted, but from there on in, it is a hit-or-miss affair.

The meeting starts at, say, seven-thirty, with a prayer. This may be in the hall or in the church. It may be quite short, or a decade of the rosary, or even the whole rosary. Even though young people don't like to seem very fervent, it is a shame to underrate them spiritually.

The business part of the meeting follows immediately after the prayer. This can be quite formal and run on real parliamentary procedure, or it may be in the nature of informal announcements by the president. Actually, if the majority of the teen-agers are from Catholic schools, it seems better to emphasize the informality of approach, after a short opening prayer. A ten or fifteen minute talk by the chaplain follows here, although for variety's sake, it may occasionally be postponed until later in the evening. The talk must avoid all resemblance to sermons or class lectures and must face the realities of teen-age living. These are young adults with very real problems, at least subjectively, and by talking to them as adults, the duties of their state in life can come alive.

Home-life and school-life present problems in successful adjustment, not to mention the problems of adolescence. Dating, going steady, kissing, engagements, vocation, have a practical, concrete significance that can be faced here on a down-to-earth level. A demonstration of the Sacraments, explanation of vestments, symbols, and actions are watched very, very closely. A surprising amount of dogma, moral, and liturgy can be put over painlessly.

The rest of a typical weekly

Father Warham is chaplain at a West Coast high school.

meeting will be given over to a record dance. One of the parents present to chaperone — pardon me, counsel — has charge of the record player, probably alternating fast and slow records. Another of the parents will be near the door and several will be circulating unobtrusively around the hall. Refreshments are sold by one or two parents; something simple, probably just cokes, and only at intermission. Except for an occasional party, refreshments should not be free. What little profit is made can be put into new records, but it is important to treat teeners like adults — and no one should be always looking for a free ride.

Then, about nine-thirty, everyone kneels for the chaplain's blessing, the crowd slowly breaks up, and a group starts to clean the hall. This, roughly, is a typical meeting, probably what the pastor has in mind when he spoke of a youth club. But how to get it started?

Parents' Assistance Is Vital

Without the active assistance of parents in the parish, a youth club is almost impossible. After personally contacting several likely prospects, an organization meeting can be gathered. Here the work of the chaperones or counsellors can be mapped out and regularly scheduled. One person, or one couple, is put in charge of this auxiliary group. This person may be called Director, or it may be left to a simple process of evolution. Eventually, one person will be carrying the organizational weight of the Club.

Money to underwrite club activities will have to come from the parents of the teenagers. This is not a free baby-sitting group. Many of the activities of the club will be beyond the treasury, and beyond the means of some of the members. Therefore, if a sum is available, lower fees may be charged for many things. This has the advantage of preserving the independent feeling of the members and at the same time increasing the variety of activities.

Work on the club parties, breakfasts, and decorations will depend partly on the parents. Outings are impossible without many adults along, and transportation will be in their hands. Since the club can not assume responsibility for walking every young person home, this parents group should understand definitely what time the meetings will end and time the journeys home accordingly. Stopping for a malt or coke is unnecessary when refreshments have been sold at the meetings.

Smoking should be talked over at this organizational meeting of parents. Probably it is better not to make an issue of it. If smoking is allowed in

the hall, it will save many problems of people wanting to step outside (including the adults present!). The decision about membership for non-Catholic youths should also be talked over here. Depending on circumstances, it seems better that membership not be given and even regular visiting permissions be kept to a minimum.

The "Organization Meeting"

Only after this first organizational meeting has been held, can an "Organization Meeting" be announced. First, several teen-agers will be approached and invited to come. If the priest observes them around church on Sunday, he can pick active members from different schools, classes, and cliques. The public announcement is made so that no one will feel slighted, but very, very few will respond. With about eight or ten young people, a beginning program can be mapped out. Only the Director will join the priest from the former meeting.

If the young people are put at ease, their ideas will add greatly to the success of the club. Many of the topics brought up will be impractical, but variations of these ideas will result in an active group. The first leaders have to be chosen from this first meeting, and rather arbitrarily. An acting President, Vice-president, Treasurer, Secretary, Membership Chairman and Sergeant-at-Arms. The others present form members of various temporary committees.

An opening date is set at this meeting, a letter composed to be sent to prospective members, and a rough constitution is outlined. While some publicity will be given to the opening of the club, again, in order to save any unintentional slights, the list of possible members is a must. If this group at the meeting has been carefully chosen, the Catholic teen-agers of the area will be fairly well-represented. A letter, sent first class, composed in teen language, has amazing results, since most youngsters receive little mail.

Then, the first month's activities have to be outlined. The various officers, the Director(s), the Chaplain, and anyone else interested will be meeting regularly once a month to plan the future months' meetings in detail. This first meeting will set the pattern.

At last, the Youth Club has its debut. The regular meeting as described above will be the stock, weekly meeting — a record dance. No matter how much planning has gone into regular meetings, each one will be different from the last and have its own joys and problems. Anyone interested in youth work must have a regular reservation at Heartache Hotel! I do not know of any way for the chaplain to save

his time or energy on Club night.

Rewarding Work

But it certainly is worth it. The boys will have "a friend" who wants to know about priests, or confession, or dating. The girls will inevitably ask about French kissing, petting, marriage, and smoking. The classification of movies will be discussed. Students from public high schools will have many questions about their faith. There is no finer way to gain an insight into the families of the parish. The priest who makes himself available during the whole meeting will find himself doing really apostolic work.

Teen-agers — especially boys — who have been staying away from confession will start in. The talks at the meetings can be starting places for missal-use and vocation planning. And if the chaplain is interested in other youth activities, he will meet his future leaders for YCS, CFM, and Junior Legion —depending again on the circumstances.

The problem of late-comers will depend largely on the size and success of the club. If both are satisfactory, then a strict policy of no-lateness can be enforced. However, if the meeting is on a school day, the early meeting time may conflict with home duties. Some clubs have found that voting in a "late fee" of a dime has cut tardiness to a minimum.

Leaders must be chosen for their generosity and cooperation, not for their popularity. In fact, a popular boy or girl may keep many youngsters away because of personality differences. The chaplain must have strict charge of any name put upon a ballot, as well as veto power in all club doings. This should be in the constitution. For ballots, it is better for the membership committee, working with the priests, to list only one name for each office, leaving a blank space for write-ins. The risk of losing good runners-up is thus overcome, and the candidates who seem best qualified are more assured of election.

The Membership Committee

Regular membership is controlled by the membership committee. This committee, if composed of an alert teen-ager from each high school in the area, will know most of the young people. A large high school may require that two members be appointed. Whatever dues are voted in (probably a dollar a year), the membership committee will collect when it gives the membership card. This membership card has to be checked upon entrance at each meeting. Without it, entrance can be gained by paying a quarter for a "visitor's pass" — not to be repeated too often. If the mem-

bership committee fulfills its part, undesirables can easily be turned away. The membership people arrive well before each meeting, and when the dancing begins, an adult takes over the door.

The age limitations will present a headache. During these formative teen years, there is a greater difference between freshmen and seniors than any adult four-year difference. In planning activities, the older group should be kept in mind, along with the limitations of the younger. Some activities will have to be foregone because of this. But no matter what the age, permission to leave the hall during the meeting hours is very rarely given. During the dance, the lights are lowered, but with prudence. Some slight diversion may be provided occasionally during intermission, but this really presents no problem. Modern dancing is tiring, and the intermission fills a real need for a rest period.

In general, the activities of the Youth Club fall into five categories. The weekly meeting with its record dance is the staple meeting. Then a special monthly event away from the club house or hall is scheduled. A monthly spiritual activity, a regular athletic program, and some inter-club meetings round out the program. The monthly organizational meeting — behind-the-scenes — is a very, very important date.

Special Ideas

Specifically, certain ideas have been tried in each division. The weekly meeting can be varied with an occasional "girl's choice" dance, especially if the meeting needs to be sparked. A Sadie Hawkins night, an old clothes night, a semi-formal night will give variety. After the chaplain's talk, an entertainment of some sort can be added. A talk by an FBI agent, a traveller, or a local "personage" will go over. If a dance instructor can be engaged once in a while it will make quite a hit. Amateur hours seldom click, and movies, home or commercial, usually fail miserably. But a "night club" night, with tables and decorations goes over. Surprisingly enough, a judo exhibit is watched earnestly! With a little ingenuity (and teen-agers have a great deal) these things can be tried, expanded, and improved for the individual club, with almost no expense.

The monthly social event can easily include swimming in an indoor pool, ice-skating, and roller-skating. If there are some talented youths available, a show or play can be managed. Parlor games, however, should be avoided like the plague. So should beach parties, unless they are in the daytime and exceedingly well chaperoned. Seasonal parties at Hallowe'en,

Christmas and Valentine Day, are very popular, with appropriate decorations, free refreshments (made by the girls — and their parents) and traditional activities. Caroling at Christmas can be managed with a good deal of fun.

Although this is primarily a social club (any confusion of the purpose of the group can be disastrous), a monthly spiritual group-action is desirable. This may include a Dialogue Mass, a general Communion and breakfast, a day of recollection, even a retreat. The Dialogue Mass actually is the best regular practice. Communion breakfasts, whatever may be their intrinsic worth, are tremendously well attended. Speakers are very easy to obtain. A small charge, say a quarter, plus the help of the mothers, will finance a very successful meal.

The Athletic Program

An athletic program will almost fall into the chaplain's hands. Some men of the parish will be ready to coach baseball, football, and basketball teams. A bowling league almost always catches on in great style. Other sports can be added as seems indicated. But do not overlook the girls. Bowling, for example, works excellently with mixed teams. Whether or not we are heading for a nation of Amazons, as some educators fear, girls like sports quite generally, and they like cheering sections.

Inter-club activities will necessarily depend on the number of clubs in the area. The program may include dances, and indeed, something more businesslike, with a hired band and printed bids, or merely attending one another's meetings. Since most clubs meet on different days, this is a pleasant diversion. Spiritual activities in larger groups are admirable.

The day of the meeting presents a real problem. Actually, the weekends are not desirable. Big school affairs take place on many of them and, frequently, the only time families can be together is on the weekend. Even though the meeting must begin and end early, a school day seems preferable.

And, like every organization, there will be crests of success. During the period of the doldrums, a newsletter can be composed by the organization council, and sent to each member and to prospective new members.

And will all this insure a successful club? No; teen-agers are a challenging breed. Anyway, what is a successful social club? The theory, aims, and importance of such an activity are still debated. Its place in the parish scheme and its relation to other organizations and ideas can cause a very heated discussion.

'Why All The Tears?'

A churchman takes the time . . . *M. J. McKillop*

A COSTUME-DANCE anywhere is hardly warmed by the presence of a Roman-collar. It is definitely chilled by its appearance in the ballroom of a ship on a pleasure cruise. With such unassailable logic directing me, I was taking a few turns around the deck, spurning the glitter of the dance floor, drinking in deeply the cool air of evening, and thinking back on the past long years I had spent in Japan that had been interrupted with my being granted a furlough "home." Where is "home" to the missioner? Many and sundry are the thoughts that crowd the mind of the "homing" missioner. I don't know where mine had wandered to but I was called back to reality by someone saying, "Good evening, Bishop." The voice was of a woman dressed like forty but whose face was graced with the wrinkles of one over that . . . far over that!

"I'm afraid you are mistaken," I said.

"I heard there was a Methodist Bishop aboard and I hoped you might be he."

"Now you compound your mistake. I am neither Methodist nor Bishop; just a simple Catholic priest."

She offered an apology that I assured her was unnecessary. "After all," I said, "I have many good Methodist friends and I harbor a healthy respect for all Bishops."

She turned towards the dance salon, hesitated, and then came back to me.

"Since I have spoken to you, perhaps you will not mind listening to a little story of my childhood. It has a Roman Catholic turn to it that makes me a champion of your Faith even though I am a good Methodist."

I suggested that we might take a turn around the deck together while she told me her tale. And a true tale it turned out to be. Too true and precious to have missed it.

"I was born and bred in the Mid-West, Father, and after I had finished my primary schooling my folks sent me off to Baltimore to a boarding and finishing school for girls. I was hardly more than fourteen or fifteen at the time and it was my first experience of being away from home. The thrill of anticipation soon gave way to gloom and tears after I arrived in Baltimore. I could think of nothing but my parents, my brothers and sisters, my home. Baltimore, school-life, new faces—they were all ashes in

my mouth. I hated everything I saw.

Comfort From A Stranger

"It was in such a mood that I was crying one day standing outside the entrance to the school when a rather elderly gentleman came along, dressed in black and wearing such a collar as you are wearing. He heard me crying and stopped before me."

" 'Young lady, why all the tears?' he asked, and his hand slowly lifted my hands away from before my face, and lifted my chin, raising my glance to the gentlest eyes I had ever seen.

"I'm homesick and I miss my family and I hate Baltimore and . . .' The words rushed out of my mouth, little boats swirling on the flood of my tears.

"He let me cry a bit and then said with mock seriousness:

" 'Now young lady, I can understand you being homesick and missing your folks but I don't understand you hating our Baltimore. I'm quite sure you haven't seen it yet. Now why don't we just take a little walk, you and I, and talk things over.' And he took me by the hand and together we walked the streets of Baltimore, down to the park and around and back again to the schoolgate. He talked of Baltimore and the past days of the nation and the glorious future that lay ahead of it. He never once told me his name nor what he was, nor did I think to ask him. But before he left me he mentioned that he usually took the same walk every day and very cavalierly he said he would be honored to have so attractive and gentle a young girl as myself to accompany him.

A Daily Occurrence

"I made it a point to be there every day at the same time. All during that school-year we took our walk together. It never occurred to me that people might think it strange to see so young a girl with an elderly clergyman and perhaps none did. But many's the smile I got and many's the bow from people who greeted my escort and me. I had long ceased being homesick and Baltimore had become beautiful.

"The schoolyear ended too soon. On the day before I left for the summer vacation we had our last walk together. Before he left me at the schoolgate, he asked if he might drop me a little note now and then during the summer. 'Since,' he said, 'you might be getting homesick now for Baltimore.'

"It was two or three weeks later that the first of his letters arrived, the first of many I was to receive from him until he died some years later. It was like his conversation had been, very friendly and chatty and always inspiring. You know, not once in all his talks or letters did he try to influence me

directly in the matter of my religion.

"It happened that the next letter fell into my father's hands before I received it. I can still see him standing in our living room with it in his fingers, staring at the return address stamped on the envelope, not believing his eyes, and then looking at me just as unbelievingly.

Mysterious 'Male Friend'

" 'Daughter,' he said, 'What friends have you made this past year at school?'

" 'Friends?' I repeated, 'Why there are the girls of my class and some of the teachers . . .'

" 'What male friends have you made?'

" 'Only one,' I replied: 'a rather elderly gentleman with whom I take a walk very often. I suppose he is the best friend I have ever had.' And I told my father how our meeting had come about and how it developed and the way he cheered and encouraged me.

" 'What is the name of this gentleman?' he asked me.

"And then it occurred to me that I did not know his name. He had told me once to call him 'Father' . . . and it was simply 'Father' after that. I had not adverted to his name because I still had not answered his first letter.

"My father looked at the envelope again and then at me with that same look of wonder and unbelief. There were tears in his eyes as he handed me the letter from my friend and said:

" 'My child, the gentleman who was so interested in your childish sorrow and trouble as to take you for a walk each day through Baltimore is one of the busiest men in the nation, the great Catholic Cardinal Gibbons!'

"Of course I knew he was a great man even before my father told me who he was. I have all his letters yet, and I read and reread them. There has never been anyone in my life who so influenced me for good as did he, and the ideals I have today were instilled in me without my noticing it on those walks through Baltimore by that great priest who was also a great Cardinal."

Ex Ore Infantium

A bishop, about to confirm a group of schoolgirls, asked Mary "Who am I?"

"You're the bishop," said Mary.

"Good. Well, for what purposes have I come here?"

Gushed Mary: "You have come, my lord, to impose on the Holy Ghost."

Gregorian Devotions To The Poor Souls

Cuthbert Gumbinger, O.F.M., Cap.

The privileged altar, Gregorian Masses, etc.

THE Gregorian Altar is in the venerable Church of SS. Andrew and Gregory the Great on the Caelian Hill in Rome. There it is venerated and jealously guarded by the Camaldolese Hermit Monks, who, as successors of former Benedictine monks from the time of St. Gregory the Great, consider this altar and church as places most sacred in Christianity. They are animated by a vivid faith in the efficacy of the Holy Sacrifice of the Mass, especially celebrated on this altar, and in the intercession of St. Gregory the Great, his mother St. Sylvia and other saints of this place, as well as in the authority of the Church in favor of the Holy Souls for whom Masses are here celebrated.

St. Gregory the Great built a church next to his home and dedicated it to St. Andrew the Apostle. Later another church was built on the same spot and dedicated to SS. Andrew and Gregory the Great. In his charity for the Holy Souls the great Pontiff often offered the Holy Sacrifice for them in his church. In fact, the four altars of the present church are built over the places where the saint had four altars. The one next to St. Gregory's room is called the Gregorian altar, but actually all four altars there have the same privilege.

This privilege is truly great and unique. It consists in this—that one Mass offered at this altar can free a soul from Purgatory. This is the ancient belief, reconfirmed through the centuries by various Popes. Confidence in this privilege has been approved as devout by the Church, as the Sacred Congregation of Indulgences declared March 15, 1884 (*Acta S. Sedis,* pp. 508-523, 1884).

At that time the same Sacred Congregation declared that at the Gregorian Altar a soul receives not only a plenary indulgence but also the special intercession of St. Gregory the Great (ibid., p. 518). At times the Popes would declare some altars in other churches Gregorian altars ad instar, thus respecting the priority and sacredness of *the* Gregorian Altar in this church on the Caelian Hill. Such privileges are no longer granted since the time of Pius XI. Altars thus privileged have indeed a plenary indulgence for every Mass celebrated on them for a Soul in Purgatory by special interces-

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Father Cuthbert is at St. Bonaventure's Friary in Detroit.

sion of St. Gregory the Great and the other saints of the Gregorian church and monastery in Rome.

A privileged altar also grants a plenary indulgence to a soul in Purgatory whenever a Mass is there celebrated for the Poor Souls. This is the mind of the Church in granting the indulgence, but the application as usual depends on how much the Divine Mercy is pleased to concede (ibid., p. 519).

As to the plenary indulgence for the Holy Souls at the Gregorian church in Rome, it is certain that its effect is applied to the Holy Souls more easily, more fully and more quickly ("facilius, plenius, et citius") because the Gregorian Altars of that church are "most privileged" by God, by St. Gregory the Great, and by the Popes through the centuries (ibid., p. 519). As to the application of the plenary indulgence to the soul for whom a Mass is there offered, we can have greater confidence and greater certainty that God will grant the indulgence at the Gregorian altars in Rome than if a Mass is celebrated on Gregorian altars ad instar or on an altar that is privileged merely by the Church. At the Gregorian altars in Rome there is a new title to Divine Mercy from the special intercession of St Gregory the Great and other saints of the place over and above the authority of the Church granting the plenary indulgence to the Poor Souls. This is a real difference between those venerable altars in the Gregorian church and other privileged altars. It is not merely a matter of a precedence of grade, honor, or name as the Sacred Congregation of Indulgences has declared (ibid., p. 523).

A Powerful Intercessor

We can better appreciate the great power of St. Gregory's intercession when we see to what heights of holiness he arrived in this world both as monk and as Pope. This power of his was proved by God Himself through the wonders He wrought at Gregory's intercession at this very altar. God was pleased with Gregory and his great work for the good of the Church for all time. The example and doctrine of this great Pontiff enlighten and comfort the Church of Christ through the ages.

At this sacred shrine we ask not only St. Gregory to intercede for the Poor Souls but we also beg his mother, St. Sylvia, to pray for them. Here too the intercession of St. Augustine of Canterbury and his companions, who set forth for England from this hallowed spot, is united with that of the many other saintly monks who lived at this place. Both the Benedictines and the Camaldolese (who live there in more recent centuries) have ever held sacred the tradition that a Mass celebrated on these most privileg-

ed altars would liberate a soul from Purgatory at the intercession of all these saints and by the special authority of the Church. To this day these monks hold this church and these altars as among the most holy shrines of the Catholic world.

The Gregorian Masses

The origin of the Gregorian altar and the custom of celebrating thirty consecutive Masses for a soul in Purgatory (Gregorian Masses) are connected with facts related by St. Gregory the Great himself in his *Dialogues*. A certain monk, Justus, of that monastery, had appropriated three gold coins. Having told this to his brother Speciosus, who was the abbot, the latter reported it to St. Gregory. Justus lay dying and Gregory decided that no one should visit him. When the sick man asked the reason for this neglect on the part of the brethren, Speciosus explained it to him. Gregory obtained the desired result. Justus wept over his sin. He died and his body was buried separate from the bodies of the other monks. All this had a deep effect on the brethren, who rid themselves of superfluous things in their cells. A month later St. Gregory, out of compassion for the soul of Justus, ordered the abbot to offer thirty consecutive Masses for Justus to free him from Purgatory. On the thirtieth day, Justus appeared to the abbot to say that his torments were at an end.

The Gregorian Masses grant a plenary indulgence to the soul for whom they are offered — once for all thirty. Such Masses may be offered on any altar. But Gregorian Masses celebrated on the Gregorian altars in Rome grant the soul a plenary indulgence for every Mass and one more for the whole thirty. The *Camaldolese Annals* (VIII, p. 331) tell of a soul appearing to the monks saying that it was entering Heaven after the thirty Masses had been offered for its release. Uccelli tells of a Canon Lellius, who likewise saw the soul of his uncle go to Heaven after thirty Masses had been celebrated for him.

This was written in the hope that many a priest would arrange to have Masses offered for his loved ones and friends at the Gregorian altars in Rome. Likewise that priests would take care that some Masses be offered for themselves at those altars after death. The Camaldolese monks at that church would gladly celebrate such Masses. One may write to them even in English, and send the money by cheque or international money order. The address is: Rev.mo P. Rettore, O.S.B., Ven. Chiesa di San Gregorio al Celio, Via dei Trionfi, Roma, Italy. The poor souls whom we help in this way will pray for us in Heaven.

code and cult

Joseph F. Marbach, J.C.D.

THIS is not a question of Canon Law but I would appreciate your comments. We hear much as to emotional or mental disturbances these days; unfortunately, priests are not entirely immune from this ailment. Could you suggest any place where we might direct a priest to seek appropriate aid, psychiatric, etc.? After all, a priest's problems are unique, especially if there is such a disturbance. Not only could another priest, well versed in this field, give better assistance, but also, it seems to me, it is not always advisable to discuss such intimate problems of a priest with a layman, least of all with one who is not a Catholic. I am sure such information would be of great assistance to many priests.

I believe you have an excellent point. Perhaps you could write to the Department of Psychology and Psychiatry of the Catholic University, Washington 17, D.C., asking them for the name of a priest in your area who took these courses; you could veil sufficiently the purpose of your inquiry. There are several Institutes in the East where a priest may get confidential care of a psychiatric nature. If you (or any priest) wish to present a specific case, the case could be sent to me in an inner sealed envelope and I could refer it to a priest-psychiatrist whose name I would rather not mention.

I say three Masses on Sundays: the first is at 6:30, the second at 8:00 (in a mission at 5 miles from here), and the third at 9:30 a.m. There is less than an hour between the three Masses. With the relaxation of the fast law I should be one to benefit from the new law. As a matter of fact, some of my confreres tell me that I can take milk, coffee, etc. any time before or between the three Masses. "That's the spirit of the law," they claim. While others tell me that I cannot take anything but water before or between the three Masses. "That's plain from the new law," they claim. Who is right? When am I allowed to take coffee, etc.?

You have indeed a difficult schedule and I regret that I am unable to give a favorable answer. The three sources of mitigation are travel, the time of the Mass, and work under the heading of "priests in special circumstances" — but in all these cases the liquid must be consumed an hour before the beginning of Mass. According to

"the spirit of the law" you deserve some consideration but the law does not visualize a case such as yours.

To give a rather simplified answer, perhaps you could find some excuse to change your third Mass to 10 and have some coffee or similar liquid at 8:45.

There is of course a special exception; if you should take sick and feel the need of some liquid nourishment before any of the three Masses, you need not be concerned about the above-mentioned time element. For the pertinent passages from the 1953 Constitution and Instruction, cf. *Acta Apostolicae Sedis,* XLV (1953), 22, 47-48. In all these questions put to you by fellow-priests or by the laity, it is wise to make sure that the inquirer is not thinking of a person who is *sick,* for it is certainly true that the sick have very liberal concessions.

Canon 824 states that a priest saying two Masses a day may satisfy an obligation of justice by only one of them. The by-laws of our diocesan Clergy Fund require each member ("bound in conscience") to say one Mass for each brother-priest who dies — and, further, each priest is urged to say two other Masses as a duty of fraternal charity. The first obligation of the society would appear to be of justice.

Customarily, I have accepted a stipend for one of my Sunday Masses and offered the other for individual deceased members of the society. Have I been justified in discharging my obligation (the Mass concerning which I am bound in conscience) in this manner?

An obligation in charity is as serious as an obligation in justice; violations of these serious obligations are violations of different virtues. Thus a very serious and solemn obligation in charity does not preclude a second separate obligation in justice coming from a stipend.

On the other hand, it would be wrong to think that because the obligation is not contra justitiam, it is not therefore a light obligation. This column is not the place for a sermon, but old and young priests know how quickly priests are forgotten and so we have to offer Masses for those who died — because who will arrange Masses for us later?

The word "debt" need not always be linked to justice alone. We can speak of a debt coming from charity and as every debt it must be paid. We "owe morally" a Mass for our deceased priests, a moral obligation flowing from the virtue of charity, flowing from the mutual promise among the priests to offer Mass for each other afterward when one of a group dies.

In 1842 the Bishop of Nancy in France had instituted in his

diocese the Congregation of the Priests of St. Joseph, whose members were obliged to offer a Mass for a deceased fellow-priest member. A doubt arose as to whether a priest could offer his second Mass on Sunday for the deceased priest, after taking a stipend for the first Mass. Arguments on both sides were presented to the Sacred Congregation of the Council; the negative side said that the practice was not allowed because at least indirectly a priest was receiving a stipend for the second Mass, i.e., he would have to give a stipend to someone else to say the Mass. The affirmative side, to the effect that the practice was allowed, stated that the priest does not receive a stipend for the second Mass "nec directe, nec indirecte. Non directe, quia in facto nihil recepit; non indirecte, nam ad ipsam applicandam adstringitur non iustitiae, sed charitatis vinculo. Unde cum nulla lex prohibitiva reperiatur, quae secundam Missam applicare prohibeat pro sua devotione, vel pro suis defunctis aut animabus in Purgatorio degentibus, nihil vetare videtur quominus pro suffraganda confratris defuncti anima secundum applicet sacrificium. Notum enim in iure est, quod illud censetur permissum, quod non est a iure prohibitum." The Sacred Congregation of the Council accepted this affirmative argument by giving the single-word answer "Licere." — Decision dated Sept. 14, 1878 — *Fontes*, n. 4243.

At different times I have been asked whether a Catholic can take part in a non-Catholic marriage in a Protestant Church and I have answered in the negative. Recently a priest told me permission can be given to do this if the Catholic parties do not act as the main witnesses, and no scandal is given. It seems to me that it would make little difference to the people who view the ceremony whether the Catholic party was an official witness or not; to them it would be taking part in non-Catholic services. Please comment.

I believe it is allowed for a Catholic to act as an usher at a wedding of two non-Catholics marrying for the first time in a non-Catholic church. On the other hand I hold that a Catholic may not be the official witness in any circumstance.

A technical answer to this perennial question depends on the interpretation of Canon 1258 which decrees: "1. Haud licitum est fidelibus quovis modo active assistere seu partem habere in sacris acatholicorum. 2. Tolerari potest praesentia passiva seu mere materialis, civilis officii vel honoris causa, ob gravem rationem ab Episcopo in casu dubii probandam, in acatholicorum funeribus, nuptiis similibusque sollemniis, dum-

modo perversionis et scandali periculum absit."

The phrase "active assistere seu partem habere" seems to restrict the prohibition to an actual part of the ceremony such as would be exercised by the official witness standing at the altar.

I admit there are some who would allow Catholics to be the official witnesses in special circumstances; their reasoning is based on their view that a non-Catholic wedding in a non-Catholic church is not considered by the non-Catholics as "a sacred thing" and that therefore "sacra" does not refer to their weddings. I hardly think their position can be defended; we should view their church marriages as religious ceremonies in the usual sense of the term.

A person in the parish has made the Heroic Act of Charity. Now she wonders whether she will be able to pray for the intentions of her family, her friends or for herself, such as for good health, success in work, for some special favor, etc.

The Heroic Act of Charity consists in the offering to God for the souls in Purgatory all the *opera satisfactoria* which the person would perform while alive and also *omnia suffragia* which would be ordinarily able to help the person in any way even after death.

Merit is personal and cannot be transferred to others as meritorious works bring about an intrinsic change in the person who performs the act whereby the person is rendered more pleasing to God; thus *opera meritoria* remain for the benefit of the living person who made this Act.

Impetrationes are not excluded and so the person who offers to God all his works of satisfaction (whereby the divine order broken by sin is mended) is still able to pray for favors for herself or himself and for others who are living. Thus your parishioner who has made the Heroic Act of Charity may continue to offer prayers of petition for the living.

There is no particular formula for making this Heroic Act of Charity; it remains always revocable by the will of the person concerned; it can be renewed after it may have been revoked; though sometimes it may be called a vow, it does not oblige under pain of sin.

Among *opera satisfactoria* are to be included indulgences; the indulgences granted both for living and the dead may be applied for the souls in Purgatory; the person can't keep for himself even those indulgences which may be applied for the living; probably the person can't keep for himself even the plenary indulgence granted *in articulo mortis*. A priest who

has made the Heroic Act of Charity enjoys every day the personal privilege of the Privileged Altar.

The above comments have been taken from Fr. Seraphinus de Angelis' book *De Indulgentiis,* pp. 148-152.

The Raccolta (Benziger, 1943, p. 451) lists the above-mentioned privilege of the priests after stating the following: "The faithful who make the heroic act in favor of the souls detained in purgatory, may gain: A plenary indulgence, applicable only to the dead: 1) on any day that they receive Holy Communion, if they have made their confession and visited some church or public oratory to pray for the intention of the Supreme Pontiff; 2) on any Monday of the year, if they hear Mass in honor of the Holy Souls and fulfill the usual conditions. If some impediment arises, whereby they are hindered from receiving Holy Communion or hearing Mass, the local Ordinary has the faculty of subdelegating authority to approved confessors to grant a suitable commutation of these conditions into other pious practices."

The Heroic Act of Charity was propagated by the Theatines and Pope Benedict XIII granted many indulgences for it — cf. Bouscaren-Ellis, *Canon Law* (Bruce, 1945), p. 353.

Should Troubles Be Eliminated?

If all the troubles in the world were eliminated and all the problems solved, we would be more tired than work ever made us; we would be bored to death. The man who has a lot of troubles may not think of himself as blessed, but there is a sense in which he is.

For my own part, I believe that God intends some of us to have a lot of troubles of our own, and a gift for taking on the troubles of others. When God gives a man a gift like that, He always gives him the graces needed to make the gift a consolation and a source of satisfaction to himself. — Archbishop Cushing.

BOOK REVIEWS

The Proceedings Of The First Muslim-Christian Convocation, Bhamdoun, Lebanon, April 22-27, 1954

published by the Editors (of the) Continuing Committee on Muslim-Christian Cooperation

No date, no place of publication.

THE booklet we are about to review very summarily contains *The Proceedings of the First Muslim-Christian Convocation* (pp. 1-116) held in Bhamdoun (Lebanon), April 22-27, 1954, that is to say a detailed record of the sixteenth plenary session of that meeting, gives then what is called *The Bhamdoun Covenant* (p. 117), and also includes *The Minutes of the Meeting of the Executive Board of the Continuing Committee on Muslim-Christian Cooperation* (pp. 119-127) held in Alexandria (Egypt), February 9-14, then the *Documents of the Continuing Committee on Muslim-Christian Cooperation* (pp. 128-132) followed by the *Roster of Officials* (p. 132). Four *Appendices* (pp. 133-138) close the booklet, *Brief Biographical Sketches* (pp. 133-138), *Observers* (p. 138), *Administrative Staff at Convocation at Bhamdoun, Lebanon* (p. 138), and finally *Administrative Staff at Executive Board of Meeting at Alexandria* (p. 138).

It is very difficult to summarize a booklet such as the one we are dealing with. Innumerable repetitions yet not perfectly alike occur in those pages and render its reading very tedious, ideas and statements are practically always fragmentary and partial and so can deceive Catholics who have no special training in Muslim questions. An entire book should be necessary to restore the truth concerning either historical or religious points mentioned in this booklet.

As Catholics, our position toward Islam is simple and clear: Muslims as well as all other human beings in the whole world are our brothers and we love them as such for they have been created by God in His own image, but there cannot be any possible compromise between Catholicism and Islam for the simple reason that there cannot be any arrangement between truth and error, between a religion which by the whole history of the last twenty centuries gives unquestionable proofs of its Founder's divinity, and a religion built up by man and which preserved from paganism, considers as "the most sacred object... a stone . . . enshrined in the Kaaba. Scientists have never been permitted to subject it to laboratory analysis, but it is generally thought to be a nickel-iron meteorite" (see the *Catholic Digest*, May, 1956, p. 71).

Then we cannot but marvel when reading what the Muslim Chairman of the the first plenary session told the assembly (p. 1): "we aim at making Christians better Christians" and especially

"when we truly understand the spirit of Christianity and Islam, differences will fade away." As a matter of fact, Islam is far from being an unknown world to us, Islam and Catholicism cannot possibly meet together for basically the first is divine and founded on love and the second human and based on fear. If love is found in the heart of some Muslim individuals, it comes from their good nature and temper and is not inspired by their own religion, unless the latter is already tinted by Christian ideas.

The preceding point being clarified, another important consideration must be made. The Muslim chairman of the first plenary session told the assembly (p.1) that "Muslims . . . wish to come to an agreement with anyone on spiritual assets," then addressing Christians he told them: "You are welcome. You are amongst relatives and friends."

These two affirmations are just amazing. Anyone who knows something about the situation of the Catholics in the Muslim world and especially in countries such as Saudi Arabia, in February, 1957, that is to say, almost three full years after the above-mentioned solemn declarations were pronounced at Bhamdoun, cannot but be astonished and mystified by the emptiness of those affirmations. It is quite natural that if the Muslim leaders sincerely desire a loyal cooperation against "materialism . . . our common foe," they have first of all to do their very best to abolish the socially unfair situation of Catholics in Muslim countries, they have to render both travel and living of Catholics in all Muslim countries as easy and secure as those of any Muslim in Christian countries.

Without this basic change affirmations such as those mentioned above are without value and are considered as an attempt to seduce the world. We are ready to cooperate in the world-wide fight against materialism, but we Catholics demand full respect and liberty of action for ourselves in any Muslim country in the world. — A White Father.

Morals In Medicine

by Thomas J. O'Donnell, S.J.

The Newman Press, Westminster, Md., 1956, pp. viii—281, $3.75

MORALS in Medicine is a valuable addition to the field of medical morality. The author, Thomas J. O'Donnell, S.J., Regent of the Georgetown School of Medicine, shows not only the competence in the field of morality to be expected for a priest but also a familiarity with medicine that will inspire confidence in those for whom the book is intended.

After a general introduction to certain fundamental truths of reason and revelation on which a sound morality must be based, Father O'Donnell treats some basic general principles of morality itself. He then goes on to consider more specifically the moral problems arising from the relation of medicine to life and limb. He continues with a discussion of the special moral problems related to pregnancy and delivery. Chapter VI then deals with marriage problems originating in moral ecclesiastical law which would be

of interest to the medical profession. After a chapter on professional secrecy, the author concludes with a treatment of the moral and religious problems with which a doctor is confronted in terminal illness.

This reviewer found the author's approach to medical morality quite refreshing. Though the principles remain the same, the language is that of the doctor rather than the professional moralist; and since it is written in their language, it is a book with which doctors should feel very much at home. There is also a certain economy about the book which makes for clarity. It was particularly gratifying to see the clear distinction which the author makes between ordinary mutilations and those involving sterilization. This is not always put so clearly even in moral textbooks. His treatment of the subject of sterilization itself, though brief, puts the emphasis where it belongs — namely, on the distinction between direct and indirect sterilization.

In the realm of disputed matter he allows the removal of a uterus so badly damaged that it cannot be repaired to function safely. He also allows an amniotic puncture to relieve a condition of hydramnios even when it carries with it the danger of abortion. In the case of double vasectomy his sympathies seem to lie with the opinion that it constitutes impotency. In practice, however, he advises that such cases be referred to ecclesiastical authority where he agrees permission to contract a marrige will be granted because of doubt regarding the permanence of the condition. In treating of ectopic pregnancies he allows the immediate removal of the fetus after the tube has been clamped off. Other authors seem to demand that the removal of the fetus be mediate.

This reviewer would have liked to see the author treat of such problems as organic transplantation, artificial insemination, and the morality of surgery designed to alter sex characteristics. In connection with the treatment of professional secrecy, some discussion of the doctor's obligations in regard to truth would have been of interest. Since these questions have been given considerable prominence in recent times, a good discussion of them from the Catholic standpoint would have been a service. Also, although the author gives an excellent treatment of the scrupulous conscience, he makes no mention of the lax conscience, which can also be a psychological problem. It may be, of course, that he wished to avoid the discussion of such involved and intricate problems in an introductory course in medical morality.

Although *Morals in Medicine* is limited by the practical purpose it is meant to serve, the author has given evidence throughout of a capacity for producing a much more thorough treatise on the subject. Let us hope that the future will see this capacity realized.— John R. Connery, S.J., West Baden Springs, Indiana.

The American Catholic Family

by John L. Thomas, S.J.

Prentice-Hall, New York, pp. 471, $6.75

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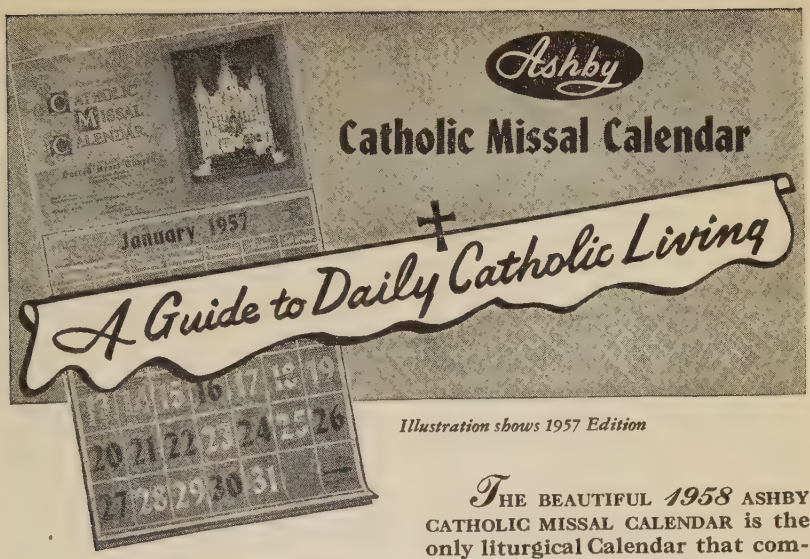

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to his own library this year. It is a mine of information, almost encyclopedic in scope, about the present status of the American Catholic family.

Father Thomas writes from the viewpoint of sociology. He studies and digests the surveys of family life that have been made by other sociologists, but he adds the data he himself has collected by an exhaustive study of thousands of cases in the files of the Separation Court of the Archdiocese of Chicago. This is a real contribution, and priests will, I think, find it the most useful section of the book.

Father Thomas, who has his degree in sociology from the University of Chicago, is well qualified to do what he has done. From years of solid research on the family and after writing many articles in Catholic and non-Catholic journals, he is prepared to discuss the factors at work today to undermine Catholic family life. A member of that unique organization of Jesuit scholars at St. Louis University called the Institute of Social Order, he has freedom and time to study the actual state of our social, economic, and religious life in order to make prudent suggestions about improving conditions. As a theologian, he knows the grand design God has for family life and knows what is wrong with it today from the viewpoint of God's eternal purpose. The facts he has collected and interpreted here will be valuable for the priest who is called upon to counsel husbands and

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wives toward happiness in marriage.

In preaching and counselling about family life, there are two things to keep in mind—the general principles of family morality which never change and the existential day-to-day opinions and motivations in the minds of married people, who do change. Decisions on morality should not be made in a vacuum on the basis of abstract principles alone; that would be to ignore the tracts on impediments to the *Voluntarium* and the determinants of morality in the moral books. We are unrealistic and unintelligent if we make our moral judgments about the rights and wrongs of daily family living without taking into account the changing pressures and forces from without which influence a husband and wife in the America of 1956. Father Thomas' book can be a salutary corrective to the a-priori thinking into which our scholasticism can tempt us to fall.

A Hostile Environment

Father Thomas' first thesis is rather obvious, but he develops it with skill. Catholics are a distinct sub-group in modern society. Our ideal on marriage and its moral demands is decidedly not that of the secularistic majority in this country. To maintain the Catholic way of life in a hostile environment, we must help the Catholic people to be non-conformists in this area, not to give in to the insistent temptation of the false and easy ideas on sex and marriage which swirl around us.

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By showing the extent to which some Catholics have given in, Father Thomas' book helps us in the struggle.

The first part of the book is a succinct and clear analysis of the Catholic philosophy, theology, and canon law of marriage. This is one of the best short reviews of the subject I have seen. Sex, chastity, and modesty are sensibly treated as part of God's eternal plan for the family.

To most priests, I think, the most interesting part of the book will be the second section, where the author describes and evaluates (with plenty of tables and all the apparatus of scholarship) the results of his researches on 7,000 marriage cases handled from 1942 to 1948 by the Separation Court of the Chicago Archdiocese. Father Thomas shows the reliability of his data and their applicability to other areas of the country. He explodes some of the many false impressions about the factors involved in separations of husbands and wives.

In Chicago (and elsewhere, it is presumed) drink, adultery, immaturity, and clashing temperaments accounted for three-fourths of the separations requested. The first two were responsible for more than half. In-law trouble caused 7.2%, sex maladjustment only 5.4%, difference in religion in the mixed marriages (about one-fifth of the total) only 2.9% of the cases. The author shows that the unstabilizing effects of

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mixed marriages are not in direct quarrels over religion, but more subtly in basically different ideas on the nature and purpose of marriage. Into this section Father Thomas packs much information about such factors as length of marriage, of the engagement (if any), the nationalities involved, the social classes represented, the number of children in the family.

The last third of the book deals with "programs for survival." Here the social and spiritual approach to marriage is emphasized. The distinction is again made between unchangeable principles and the means to be used to uphold them, which may change with the times. Catholic couples need help, especially the help of that neighborhood community, the parish.

Catholic family problems and the adjustment of the family to changing times will occupy more of the priest's time in the future. Father Thomas shows how the Cana Conference and Christian Family Movement can help here. The emphasis is on the help that laymen can give.

The notes, which are excellent, are at the end of the book. The one criticism I have is the occasional lapse into a rather monotonous sociological jargon.—John P. Kleinz, Ph.D., Pontifical College Josephinum, Worthington, Ohio.

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Book Reviews

National Catholic Almanac

St. Anthony Guild, Paterson, N. J. 1957, pp. 704, $2.00 (paper)

ST. Anthony's Guild puts it out; Father Felician Foy, O.F.M. edits it; the Franciscan clerics in Washington D.C. put it together; it calls itself "Catholic Facts at Your Fingertips" and it is worth two dollars of anybody's money, bound in paper or two-fifty in cloth. It is a veritable treasure store of facts pertinent to Catholics; and it would be hard to match it for variety of facts or ease of reference. There is for instance a glossary of Catholic terms. There are excerpts from papal documents. There are biographical sketches of the hierarchy. There are accounts of prominent Catholic personages of this age and many another. There is a table of eminent Catholic American converts. One can find lists of popes and anti-popes. One can find explanations of Catholic dogma and Catholic practises. There are accounts of religious orders of men and women.

One very interesting and valuable feature is the summary account of notable Catholic events in the various States of the United States. Are you looking for the list of Catholics who have served in presidential cabinets and on the United States Supreme Court? You will find them here. Are you interested in saintly personages in the western hemisphere, canonized or otherwise? You need not look any further; they are here. Want to know the date of Easter in 1972? Page 143 will tell you. Significant dates in Church history

from the foundation of the Church till the present, divided off into centuries? — that starts on page 145. Would you care to have the text of what the present pope said in his address on painless childbirth or the recent address on transplanting corneas? Those texts are readily available here.

Anybody who has reason to find out something about the makeup of the pontifical curia, with names and addresses, will find them listed for him here. The marriage laws of the Church are summarized here, clearly and succinctly. Patron saints and their feast days are listed conveniently and patrons of different countries are also here. One invaluable feature is the set of statistics about the Church in various countries. There are lists of Catholic colleges in the United States, of Catholic schools for exceptional children, of Catholic hospitals, of camps for boys and girls, of retreat houses, of Catholic books published last year, of Catholic publishers and Catholic magazines. There is even a section called the Catholic Writers' Market, listing periodicals, with names, addresses, accounts of general character, of the sort of articles acceptable, even of usual rates of payment! There are even lists of Catholic players and officials on the major league baseball teams, with all-star teams, and, believe it or not, a list of the twenty top scorers in Catholic basketball for 1955-1956.

The book closes with a sum-

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mary of national statistics. And, praise be, there is a handy and workable table of contents. Where will two dollars buy more? — F. J. Mueller, Blairsville, Pa.

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Edited by John Chapin

Farrar, Straus and Cudahy, New York 1956, pp. 1073, $8.50

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Contemporaries are represented by Pope Pius XII, of course, but also Father D'Arcy, Monsignor Knox, Bishop Sheen, Father Vann, and others.

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Under "Priest," for instance, we find 23 entries, starting with St. Ignatius of Antioch, ranging through the Roman Pontifical, the Byzantine Euchologion, Chaucer, the Imitation, Cardinal Gibbons, the Code, and ending with *Menti nostrae*. How helpful all this would be in preparing a first-Mass sermon!

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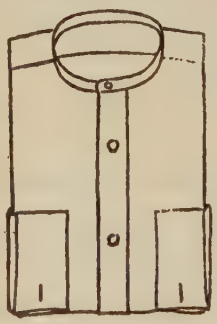

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Book Reviews

There are two major indices: An index of authors, works, and sources; and a comprehensive subject index amounting to a concordance of all the key ideas and phrases in the whole book.—R. G.

Currente Calamo

Continued from page 179

3.35 per cent over the previous year.

Other increases: the number of priests went up 4.11 per cent to 7,884; candidates for holy orders rocketed by 10.49 per cent to 748; and lay leaders increased by 10.92 per cent to a total of 10,587.

An analysis of the various dioceses over the country will show the greatest percentage of growth in South Florida, 10.22; Olympia, Washington State, 9.99; northern Michigan, 9.41; eastern Oregon, 8.65; Dallas, 8.47, and Arizona, 8.34.

The New York diocese showed neither gain nor loss, New Jersey went up 4.13 per cent, and Long Island 3.02 per cent.

Losses were recorded in the dioceses of South Dakota, Tennessee and Alabama, and Easton, Harrisburg and Bethlehem, Pa.

Traffic-Wise

ONE of our readers sent us this little true story. A priest's parked car was tagged in downtown Providence not long ago. A passerby in this predominantly Catholic city said to the officer, "You shouldn't tag this car. It's a priest's car."

"Well," said the cop, "he must be a young priest or he'd leave his Breviary on the seat so we'd know."

Current History

A dentist we heard of recently no longer shows up at the office for three mornings a week, except for an emergency.

"Why should I?" he told an inquiring friend. "I'm working for Uncle Sam those mornings. Let him earn his own money, and not take mine!"

Correspondence

A Stimulus To Vocations

IN view of the fact that March is Vocation Month, kindly allow me to submit the following observations:

Possibly there is not a priest today who in his dealing with souls is not baffled over the fewness of vocations both to the diocesan priesthood and the priesthood, brotherhood and sisterhood of the religious life.

Many causes are alleged for this fewness of vocations. How much we priests are to blame for our lack of zeal in the past is indeed a debatable question. At present, however, our Bishops and priests and an army of sisters are straining every effort to send worthy workers into the ripe vineyard of Our Lord.

Last year, I came upon a novel idea in one of the churches of Quebec. It has made such a fer-

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vent appeal to me, and to several priests to whom I spoke about it, that I thought you might give the readers of THE PRIEST, the benefit of this experience.

On entering a large and beautiful church in St. Agathe, Quebec, one's attention is immediately arrested by what at first looks like a statue of a young boy standing just inside the door. He is wearing an altar boy's cassock and surplice, and a priest's biretta. His bright youthful face flashes before you. A large sign is dangling from his arm on which is printed in large letters, "I would like to be a priest. Will you help me?"

This figure is a mannequin dressed up in cassock, surplice, and biretta. It is the only one I saw. But one can visualize the figure dressed as a Passionist, Franciscan, Jesuit, or a mannequin of a young sister dressed in the habit of her order.

When I returned from Canada, I told my dear friend Frank Maher, Manager of the Guild Studio here in Scranton, and he immediately took to the idea and has figures (mannequins) available for any who wish to try out this quite novel method of fostering vocations.

In most dioceses, at present, there is one or more Vocational Directors. Should these priests interest themselves in this idea and have the approval of their Bishop, in most of our parishes a figure of this kind could be set up. It could be made the occasion for the distribution of literature on

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vocations. The occasion for making contact with the Vocational Director and many other good results would most certainly follow from it. Some of our adults might contribute burses for the priesthood. It might be made an occasion for the formation of a league to foster vocations — a small society of the laity, who could study means of cooperating with Vocational Directors, both by making known to them certain aspirants and also collecting money for a burse to send a poor lad through his seminary course.

Even mannequins can point the way to God.

With sincere regards, I am,

In the Passion of Jesus,
Stephen Sweeney, C.P.

St. Ann's Monastery
Scranton, Pa.

In Praise Of A Letter

THAT was a very good article on Latin by the Jesuit Fernando Mateos of the San Jose Seminary, Manila, in your December issue. I hope all our benighted brethren of the vernacular read and heed it.

Sincerely in Christ,
Edward M. Gallagher

Albuquerque
New Mexico

Explanation?

WOULD someone with more wisdom than this writer kindly explain the following contradictions:

1. Catholic papers tell us that over 90% of all Belgian children are taught in Catholic schools;

2. That the Belgians have elected

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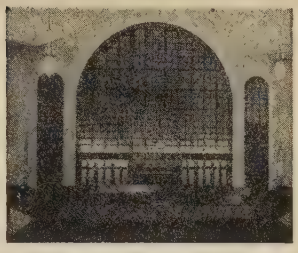

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Correspondence

a Socialist government, bitterly opposed to Catholic education.

It seems to this writer that even if only 50% of the Belgians had attended Catholic schools, the graduates, with their parents and relatives, would surely elect a favorable government. In Belgium, every citizen votes or pays a fine. If, on the other hand, Catholic-school-trained adults vote Socialist, what good did their Catholic schooling do them?

3. Catholic papers report that Belgian Catholics have contributed three million (dollars, we hope) to support the Catholic schools, now that the government no longer subsidizes. What a pittance to be raised by an almost Catholic nation of over seven millions — less than 50c per capita, and Belgium is now enjoying its greatest prosperity ever.

Again I ask — what is wrong with Catholic education if it fails so shockingly in Belgium? How can we turn this lesson to our own profit in America? . . .

Sincerely,
Pierre Lascelles
Washington

Wants A Latin-English Psalter

JUST now I picked up the new copy of your November issue. It just arrived today away out here in the Pacific on the Island of Guam. I am always looking for something written on the Breviary. My eye caught the title: "Likes His Latin Breviary."

I have been studying the Psalms since I have been in the seminary. I had a Psalter all marked up to

help me in reading (praying) my Breviary. I lost this during the war when I was captured by the Japanese. I have been trying for years to get a Psalter in Latin and English. In fact, I have sent an order for one twice now. Until this present moment I have not received it . . .

Why can't someone publish a Psalter in English and Latin? Place the Latin first and the English under it. I would like to say that some of the hints given in the above-mentioned letter would help very much, such as marginal notes, divisions, and even pictures or illustrations.

I think that Pius Parsch has done something like this in Germany for his German brethren.

Yours in Christ,

Alexander, O.F.M., Cap.
Capuchin Mission
Agana-Guam, M.I.

Open House At A Cathedral

RECENTLY in connection with a multiple celebration of the centennial of the parish we scheduled two events with the results of which some of your readers might be interested.

One was an open house for the ministers of the city. About one hundred letters of invitation were sent out to the complete list furnished by the Ministerial Association. In the letter it was stated that the Cathedral was celebrating its centennial, that the sanctuary had just been redecorated, that

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Catholic Choirmaster, The 228
Catholic Mutual Relief Society 239
Community Counselling Service Inc. 230-231
Crow Wing Garments 163

Desclee Co. Inc. 229
Dunloe Weathercoats Ltd. 165

Emkay Candles ..... Second Cover

Fides Publishers Association Third Cover
Finn & Associates, Thomas R. 180
Florida Palm Company 176
Francis Co., The Charles J. 167

Gold Company, The Hugo A. 162

Heinzeller, Hans—The Woodcarver 236
Huntington Laboratories Inc. 175

Institute of Spiritual Theology 225
Isinglass Valance Company 237

John Carroll University 232

Lawson Associates Inc. 233

McLaughlin & Reilly Company 170
Macmillan Company, The 178
Mahoney, Wielert & O'Brien 173
Mesirov, Alexander—Clothier 169
Muench-Kreuzer Candle Co. Inc. 2d Cover

National Church Goods Supply Co. 177
Newman Brothers Inc. 227
Newman Press, The 166

Our Sunday Visitor Inc. 226-238

Parsons and Parsons Company 172
Pierce & Co., M. H. 234

Rare Bible 172

St. Patrick's Press 228
Shrine of Our Lady of Martyrs 224
Shreve & Company 179
S. V. D. Catholic Universities 235

Toomey Company, The R. J. 161-171

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if they were curious about a Catholic Cathedral this would be a good chance to look it over; that the three priests would be on hand to show them the church, the furnishings and equipment; that coffee would be served in the rectory afterwards. Only eight ministers came; one brought his secretary and her mother. But we felt that the effort was worthwhile even with these few. They were polite, interested, asked questions, made comparisons.

The other was an open house for non-Catholics. We knew that this had been tried elsewhere on a wider scale. All we did was publish it several times in our bulletin and announcements and had one advertisement in each of three daily papers. We had between 200 and 350. Not all, of course, were non-Catholics; there were some of our own, Catholics from elsewhere in the city or from nearby towns, we would not know what they were. No effort was made to register them or find out who they were or how interested they might be, and we feel this was appreciated. Two persons have come back for separate interviews from it. We were surprised at the response to the small amount of publicity — a couple of newspaper notices besides the advertisements.

The three of us here feel that these two events were definitely worthwhile and would recommend them to our confreres when the occasion rises.

Sincerly yours,
Rt. Rev. Msgr. Thomas J. Feeney,
Pastor

Sacred Heart Cathedral
Davenport, Iowa

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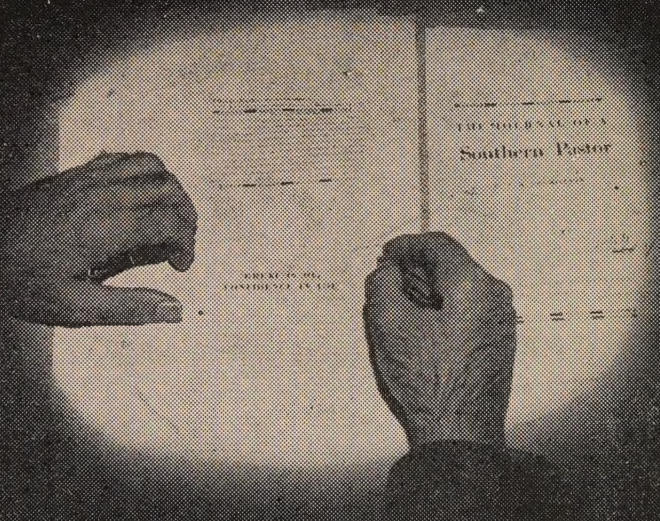

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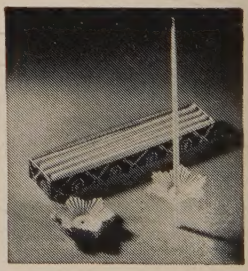

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